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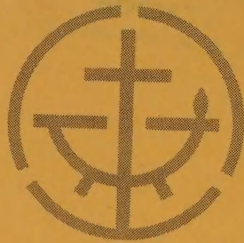


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# BIOGRAPHY OF JOHN BALDWIN

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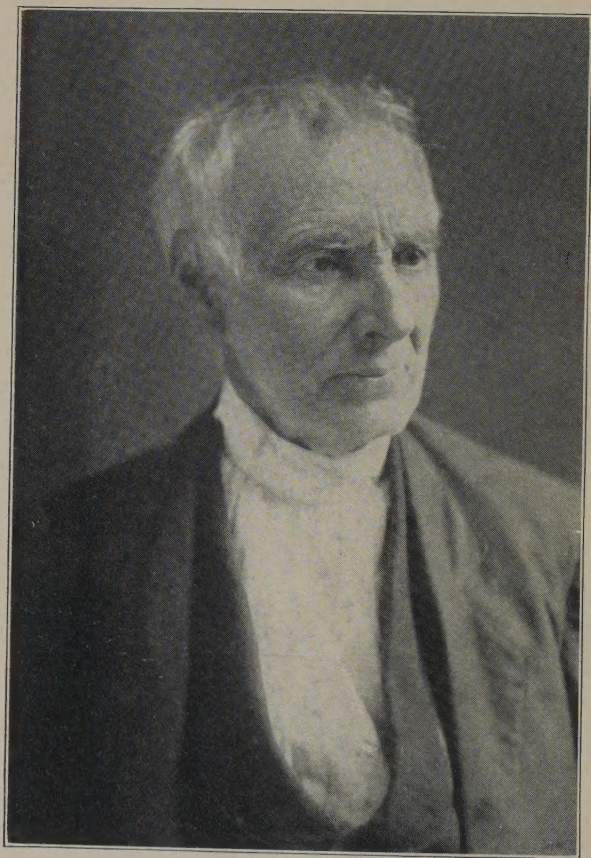
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**METHODIST  
HISTORICAL  
SOCIETY**  
150 5TH AVE. NEW YORK









JOHN BALDWIN, SR., THE FOUNDER OF SCHOOLS  
Born in 1799; died in 1884, aged 85

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LIFE OF  
JOHN BALDWIN, SR.  
OF BEREА, OHIO

*Philanthropist, Founder of Colleges, Towns, and the  
Great Bereа Grindstone Industries.*

BY  
JUDGE A. R. WEBBER  
OF ELYRIA, OHIO

WITH ILLUSTRATIONS



WITHDRAWN

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## Dedication

TO THE former living students of Baldwin University and German Wallace College, and to all the former, present, and future students of Baldwin-Wallace College, I dedicate this book with the hope that they will not only read and be profited by its contents, but in contemplating the noble lives herein portrayed, be greatly inspired and so moved to higher endeavor as to be solicitous that others shall catch the spirit in which these great Christian characters wrought so mightily. I place this work in their hands to the end that they, too, may be moved by the story, to either enter the institution as students or give of their means and influence for a still greater college, to send out into the needy world more and more educated young people, possessed of what the founders denominated "Consecrated Education," to turn men from darkness to light and build up by all legitimate means a better civilization.

THE AUTHOR.





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## CHAPTER I

### Character of John Baldwin, Sr.

A GREAT and noble character, one of the marked men of America, passed from the earth thirty years ago when John Baldwin, Sr., of Berea, Ohio, at the ripe old age of eighty-five, gathered up his feet in death.

He wrote no books. He held no public office. He made fortunes by his keen foresight and business acumen, only to spend them for humanity.

Like John the Baptist, "he came crying in the wilderness," saying, "Repent ye, for the kingdom of heaven is at hand." His food and raiment were as plain as John's camel's hair, and the locusts and wild honey.

To him, from youth to old age, the Bible was the inspired Word of the living God, from the beginning of Genesis to the last word penned by old John the Revelator on the Isle of Patmos.

His consort, "Aunt Mary," was verily a "mother in Israel," holding up his hands in all his benevolences and undertakings during their fifty years of married life, till she, too, went to her reward at the great age of ninety-three.

Neither fiction nor romance can be more fascinating than the unadorned story between the covers of this book. No person who ever saw John Baldwin, and heard him speak, could forget him if he would.

He was a unique character in his every movement and makeup as he went his daily rounds. The fashions came and went, but John Baldwin and Aunt Mary heeded them not.

Though more than fifty years have come and gone since I chanced for the first time to meet John Baldwin, when I was eighteen and a student in the college he founded, "Baldwin University," yet time has never dimmed the deep impression he made for good on my youthful mind and heart as I suddenly met him face to face, while he was passing along the street bounding the college grounds on the north. Seeing an elderly man approaching, fanning himself with a palm-leaf hat, of quick step for one so old, I was struck by something in his manner so unlike other men that my curiosity was keenly aroused, and more so, as I perceived his shoe latches trailing. His checkered calico shirt was agap; a linen duster covered him, which, with toe pants, completed the wardrobe. His eyes seemed to sweep everything before him as he hurried along. He appeared like a humble pilgrim from a far country with a great mission on his mind and heart, in the accomplishing of which he must make haste and lose no time. His salutation was, "Good morning, young man," as he pierced my very soul with eyes that had no guile. I reasoned, "This must be the noted John Baldwin," as he was so unlike all other men I had seen. He seemed to tally with descriptions I had heard given of him since I could remember, and was the most talked of character in northern Ohio, so far as I had any knowledge.

In his manner of life and doings he ran counter to

all the conventional customs of men, as did Aunt Mary of womankind, but without comment as to others. They lived their convictions and said ill of no one. "Economy" was the watchword, hourly, in the household, and "industry" the slogan. Men who believed themselves possessed of superior business abilities watched his strange movements with curiosity and marveled over the successes following his labors and manner of conducting business.

He never kept books, save scraps of paper, used for the time being to aid the memory, when they were given to the waste basket, and yet everything he touched, in which he was the sole guide, seemed to prosper.

The great stone and grindstone industries of Berea had their foundations and beginnings in his fertile brain. He thought in large terms, with no disposition to take advantage of his fellow men.

The dominating thing in his life was the Christian religion in which he lived, moved and had his being. He was little given to forms and ceremonies, but drove directly at the truth by the shortest path.

It has been a pleasure for me to write his biography, as in so doing I have been given a broader viewpoint of life, and deeper appreciation of those who have laid the foundations on which the greatest government on earth is founded. I trust the readers will find in the perusal of these pages as much delight and benefit as have been mine by writing them. It is the first book that has ever been written for posterity of this great character.

I trust the young will read and ponder the lives

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of these pioneers and be thereby inspired to higher endeavor. If this shall come to pass, I shall be amply repaid for the labor of love I have bestowed in preparing the manuscript for the press.

# Biography of John Baldwin

## CHAPTER II

### Youth and Ancestry

JOHN BALDWIN, the commoner, philanthropist, founder, and supporter of Christian institutions of learning, in which all desiring an education should have like opportunities regardless of wealth, nationality, sex, or color, was born on the thirteenth day of October, 1799, one hundred and twenty-six years ago. Although forty seasons have come and gone since, at the ripe old age of eighty-five, he passed from the earth, in which period thousands of men (because of their inordinate wealth or political prominence attained), were, for a season, called high and mighty, only to be forgotten, the name of John Baldwin shines on with ever-increasing luster as years follow years, remaining a household word in thousands of homes, not only in America, but in all countries, yea, in the islands of the sea.

His birthplace was the seacoast village of Branford in the State of Connecticut, on the north shore of Long Island Sound, where exists a beautiful natural harbor for small craft, now quite a summer resort.

John Baldwin had an honorable ancestry. The earliest known predecessor on his father's side was one whose name he bore, "John Baldwin," who came to America from Aston Clinton, Buckinghamshire,



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England, or its immediate vicinity, in the summer of 1638, one hundred and thirty-eight years previous to the Revolutionary War, two hundred and eighty-seven years past, and settled in Milford, in the Connecticut Colony, where he joined the church ten years later. He was twice married. By his first wife he had five sons and one daughter. His second wife bore him four sons and three daughters. He died June 21, 1681, a Connecticut colonist and tiller of the soil.

Among the descendants of the older children of John Baldwin the Colonist, said first known ancestor, were the late United States Senator John W. Daniels, of Virginia; Matthias Baldwin, founder of the "Baldwin Locomotive Works," of Philadelphia; Judge Henry Baldwin, from 1829 to 1844 a member of the United States Supreme Court; and Abraham Baldwin, of Georgia, one of the signers, in 1787, of the United States Constitution, and a member of the convention that drafted the same.

His eleventh child was George Baldwin, who was born in 1662, and settled in Branford, Connecticut. In 1686, said George Baldwin built a house in the town, which dwelling still stands, owned by one of his descendants. He joined the church in 1693 and later became a deacon. By occupation he was a blacksmith. He married and had a family of four sons and six daughters. By his habits of industry and thrift he accumulated a large estate. He died in the old home October 26, 1728. His second son was Israel Baldwin, who was born in the ancestral home, married December 13, 1694, and settled in North Branford, at Sibbes Hill. Israel joined the

church when twenty-one and became a deacon in 1745. He was a farmer. His death occurred July 22, 1765. He was buried in the old cemetery at said North Branford. He was the father of six sons and five daughters. His second son was Aaron Baldwin, born September 3, 1724, and, like his father, followed the life of a farmer in that community and became a deacon in the same church in which his father had served in that capacity. With his three sons, Moses, Aaron, and Joseph, he served as a soldier in the War of the Revolution when he was about fifty years of age. He passed from earth March 24, 1800, and is buried in the old cemetery at North Branford mentioned. Aaron Baldwin had twelve children, the sixth of whom was the father of the subject of this biography, the founder of colleges, towns and building industries. All five of the ancestors of John Baldwin in this country were Christians, three of whom were deacons in the church, which no doubt accounted largely for his religious faith and zeal in benevolences. All were Connecticut colonists; four of them were born on her soil. Two fought in the Revolutionary War, and with them, two sons of the father of the three sons mentioned. Their occupations were honorable; their lives exemplary. John Baldwin's father, Joseph Baldwin, was a village blacksmith, who for some years plied his trade in New Haven, Connecticut, a short distance from Branford.

In the same shop, working by his side, was a blacksmith by the name of "Beecher," who was the father of the noted preacher, Dr. Lyman Beecher, the father of Henry Ward Beecher, the Brooklyn divine,

also of Harriet Beecher Stowe, author of "Uncle Tom's Cabin." Together these toilers wrought in iron and steel, hammering out axes and hoes to support and shelter their families, wholly unconscious of the fact that under their humble roofs they were rearing up families that were to play so conspicuous a part in turning the world upside down. Again we are reminded of the teaching in "Holy Writ," "The foolish things of this world are used to confound the wise."

The mother of John Baldwin was a noble Christian character, the only daughter of one Edwin Meloy, who, before the Revolutionary War, was a merchant of wealth in New Haven. He gave to her as good an education as it was then believed by educators young women were capable of receiving. Yale College, in the vicinity of the home where John Baldwin's mother grew up, refused admission to girls because of their sex. For this attitude, by which his mother was deprived of the education she so much craved, John Baldwin never forgave that institution, and resolved if he ever became able to found a school it should make no distinction between the sexes or discrimination among the races.

The father of John Baldwin's mother came to America from northern Ireland as a stowaway. During the Revolutionary War his dwelling and warehouses were pillaged and burned by the British, when they sacked New Haven. The family Bible, rescued from the flames, bears traces of the fire. It was in the possession of Mrs. Electa Baldwin, of East Litchfield, Connecticut, till her death, and is now owned by her descendants. John Baldwin's mother was of an

intensely religious nature whose faith meant much to her son. She died September 30, 1843.

John Baldwin's father, said Joseph Baldwin, fired, in common with others, by the spirit aroused by Patrick Henry in his immortal speech before the Virginia Convention, in which he closed with language that will live forever, "Give me liberty or give me death," hung up his blacksmith apron, let the fire die out in his forge, laid down his hammer, to seize his flintlock musket and join the Revolutionists, to fight for the doctrine of pure and unadulterated democracy, "That all men were created free and equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." He entered the Revolutionary Army as a private, came out a captain, and was ever thereafter known as "Captain Baldwin."

Thus, there coursed through the veins of John Baldwin, not only the blood of the Puritans, who for conscience' sake left all for the bleak and inhospitable shores of a new world, but also the red blood of the Revolutionists who defied the king and followed Washington.

### CHAPTER III

## Sins of the East, and State of Society Before the Civil War

JOHN BALDWIN'S parents early taught him to fear God, and keep his commandments. History shows that Connecticut was settled by Puritans, who came to believe, while residing in the colony of Massachusetts, they were being denied such religious and political liberties as were their rightful portion. Thereupon they rebelled against any infraction of such rights and migrated into the unbroken wilds of Connecticut territory, forming small independent settlements that ultimately united under a common charter, obtained for them by their colonial governor, Winthrop, from the king.

In 1639, the colony adopted a constitution, which granted such broad liberties to her people that it required but little change after the Revolution (when Connecticut became a State), to make it her constitution. Her people maintain with commendable pride that this was the first constitution of its character, adopted by any colony, extending real liberties to its people.

Such an environment and ancestry beyond question had much to do with forming the character and determining the purpose in life of this poor New England boy. The very atmosphere of the home in which he grew up was charged with faith in the Scriptures, as the revelation of God's will to man,



and the belief that the right to worship him according to the dictates of conscience, and enjoy liberty of speech and free government, were things for which it was, if necessary, glorious to die; that anything that denied these heritages was slavery and despotism.

There was, however, at this period, in the East, a feeling on the part of many who had acquired wealth, either by inheritance or otherwise, or had attained prominence through education or political position, that they were by such acquisitions elevated above their less fortunate neighbors whom they regarded and spoke of as "plebeians." I vividly recall an incident in my father's life when a young man about twenty, in which he encountered one of the high and mighty. It was on this wise. He was born in Massachusetts and came with his parents and a large family into the woods of Hinckley, Medina County, this State, when fourteen, where he helped clear the farm. He had worked before coming, from the age of seven till fourteen, in a woolen factory, with but little schooling. At eighteen he returned to Massachusetts, and learned the trade of a moulder. While there he had occasion to leave the foundry on an errand. As he stepped out of the building a plug-hatted lawyer, in kid gloves, drove up. Seeing father, he said in a commanding tone, "Young man, hold my horse while I go in the foundry!" Father replied, "There is a post, sir; hitch your horse!" He flushed with anger, said no more, but complied with the suggestion. Many of these pretentious families rode to church in state, with coats-of-arms conspicuously displayed on the panels of their equipages. Naturally, when one of these turn-

outs, with liveried driver behind well-groomed, spirited steeds in caparisoned harness, champing their bits, bearing the lord and lady of the mansion, came dashing to the steps of the sanctuary, taking no note of the poor, the splendor of it all dazed John Baldwin when a boy, but after he came to man's estate and learned the great underlying truth, "That God is no respecter of persons," he not only saw the folly and injustice of it all, but resolved that, as for himself, he would ever live humbly, righteously, godly, and be kind to the poor.

At this period in American history, drinking and drunkenness were to be seen on all sides. Every hotel had its bar and was the loafing place for many professional and business men. It was no disgrace for the minister to have his "bottle" handy. To run a distillery was regarded as about as respectable as operating a grist mill. Churchmen conducting grocery and dry-goods stores, sold the "ardent" over the counter to their brethren as freely and as openly as they did the necessities of life. While there were, here and there, those who cried out against the evil, their appeals fell on deaf ears, as the great majority were against them. It was contended that no building could be raised without a jug of whiskey. Drunken doctors and lawyers were common. The belief had grown up that the best attorneys and physicians were the ones who went on drunks occasionally; that if you could catch them sober, you would get the ablest opinions. It was a rare thing to hear a minister of the gospel lift his voice against the traffic. If he denounced the business it was liable to be at the cost of his pulpit.

## CHAPTER IV

### John Baldwin's Attitude on Slavery

YOUNG JOHN BALDWIN was brought up in the home of Christian parents who stood against the liquor business and the nefarious "slave traffic." By parents, who though poor in purse, were ever sober, industrious, and active in the church; hence he was early taught the evils of intemperance, and like an obedient and faithful son, grew up an enemy of these twin evils. So pronounced was he in his convictions relative to bad habits, that he lived his life without ever having indulged in intoxicants. His people were also as outspoken against the use of tobacco. So, following their precepts and example, he never made use of the weed. On the contrary, from his boyhood 'till he passed from the earth, he was ever an anti-tobacco advocate and argued against the liquor traffic.

The slave power was then in the saddle, North as well as South, determining the policies of the United States Congress, naming Presidents who, in turn, filled vacancies on the Supreme Bench, as they accrued from time to time, with judges whom the administration knew would uphold the institution.

Beginning with the adoption of the national Constitution in which slavery was recognized as having a legal right to live by a majority of the people as expressed by their delegates, sent from the thirteen original States to draft the same, and later ratified at the polls, until the election of Abraham Lincoln

to the Presidency, both branches of Congress had been absolutely dominated by the slave power. Aspirants, North, for the Presidency, like Daniel Webster, Lewis Cass, Stephen A. Douglas, and numerous others; and South, such men as John C. Calhoun and Henry Clay allowed their ambitions for the supreme goal to sear their conscience in defending it. It is recorded in our American histories that the delegates at that memorable, nation-making convention, agreed among themselves, that in all human probability slavery would soon become extinct and die in the South as it had already in the North, because of its unprofitableness.

This delusion was soon dissipated and public sentiment changed when, within five years after the Constitution took effect, the Northern Yankee, Ely Whitney, while teaching a private school in Georgia, seeing the laborious way in which, by hand, the slave separated the cotton from the seed, when he could produce only five pounds per day, invented the noted cotton gin by which, in simply turning a crank he could produce a thousand pounds in the same period of time. Cotton, because of this, became king, North and South. Poor, struggling planters grew rich out of the unpaid toil of the bondmen. Great colonial mansions sprang up on their plantations. The cities grew. Slaves rose in price rapidly. Auction blocks and slave markets multiplied as "shekels" poured into their coffers.

The dividends of the cotton mills of the North were greatly enhanced; this increased the profits of all business generally. The civilized world over, the eyes of the people began to look upon the traffic in

human flesh as justified. Their ears grew dull to the cries of the bondmen; the pulpits of the South were not only not silenced, but turned advocates for the institution, contending that the Scriptures sanctioned slavery.

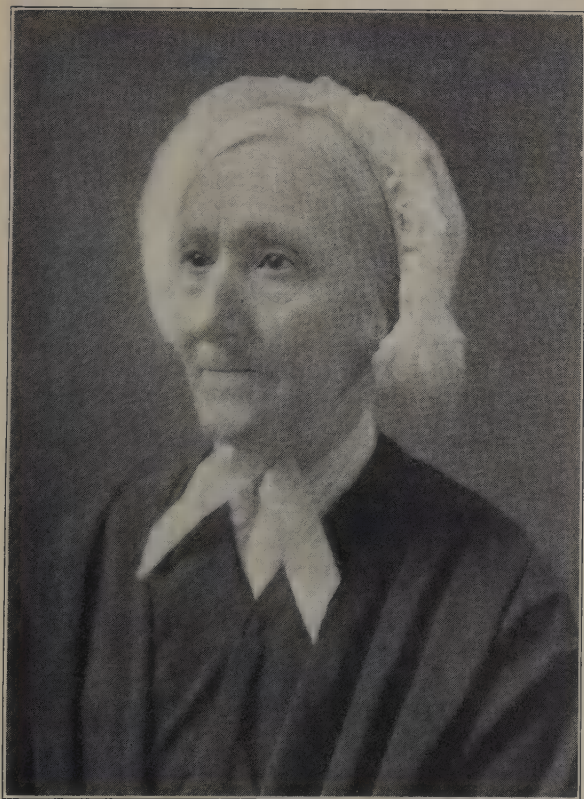
In the North, the clergy who had been disposed to speak out now and then against the traffic, were nearly all silenced as public sentiment in its favor grew apace. In short, the growing profits of the nation had become so enhanced through slavery and the liquor traffic, that the public conscience was dead to these monster evils. The results brought about the condition of society in the East, hereinbefore described in the days of the youth of John Baldwin.

## CHAPTER V

### Slavery Sentiment in the North Before the Civil War

IT IS difficult for this generation to believe that sentiment in the North in the days of Southern slavery was, for many years during its existence, largely in its favor, that the agitators for its abolition stood pretty much alone; that the great majority of people were ever ready to defend it, and looked upon the "Blacks," as they called them, as not entitled to any say at the ballot box or otherwise in the affairs of government, and had no right to be educated. So pronounced was this belief in favor of the nefarious institution that to publish a paper denouncing it was apt, sooner or later, to invite a mob to demolish the agitator's press and, perchance, pursue him to his death. Hundreds of anti-slavery meetings were broken up by the populace, and in many instances the speaker was rotten-egged, or ridden on a rail. For these insults it was generally useless for the insulted and assaulted speaker, or publisher, to appeal to the authorities for redress, for when it came to the right of free speech and free press if the pen was taken up to assail the institution, or a meeting was called to publicly denounce it, official protection at that point took wings and flew away.

Slavery with all of its attendant evils and outrages continued unabated in selling children from parents and husbands from wives on the auction block, where



MARY BALDWIN, WIFE OF JOHN BALDWIN, SR.  
Born in 1802; died in 1895, aged 93





in public the women, in the presence of their husbands and parents, were treated like cattle, and subjected to unmentionable indignities by the bidders.

Let me cite some historic examples of Northern sentiment. In staid old New Hampshire, in which Daniel Webster was born, there resided many years previous to the Civil War a noble lady. On seeing in her town numerous colored children growing up in ignorance, who because of their blood were not permitted to attend the public schools, out of the goodness of her philanthropic heart, and means, opened a school for them in her own building. It had not been running long when a committee of so-called respectable people of the community went in a body and notified her that she could not teach what they denominated a "Nigger school" in the place. She endeavored to reason with them, but her appeals availed nothing. The doors must be closed. The visitation wound up with a threat that if she persisted in disgracing the town in that manner her building might be burned. She could not believe they intended so drastic and unlawful an act and continued her school. Not long thereafter the structure went up in flames and down in ashes, with no extended hand to avert the disaster. Learning she contemplated rebuilding for a continuance of her work, anonymous letters were sent telling her if she continued "teaching Niggers" it would be at the expense of her life.

Boston had ever been regarded as "The Cradle of Liberty," yet, regardless of this proud designation, Wendell Phillips, her most gifted son by birth, who graduated from Harvard College and lived his life as one of her citizens from youth to old age, was

mobbed time and again within her municipal boundaries while attempting to address his countrymen on the evils of slavery and free speech.

His co-worker was William Lloyd Garrison, who for the same cause suffered worse indignities for publishing a paper for the "immediate abolition of slavery." In one instance he was convicted in court of libel and sent to prison for denouncing editorially a wealthy Boston vessel owner for shipping runaway slaves for pay back into bondage. Later he was dragged from his little printing office, a rope placed over his head by his assailants, as the mob hurried him toward a lamp post thirsting for his blood. Only timely aid saved his life.

Rev. Owen Lovejoy, of Alton, Illinois, for attempting to publish a little paper, devoted to the abolition of slavery, had three of his hand presses broken into hundreds of pieces and fed into the maw of the great Mississippi River. In attempting, with friends, to defend the fourth, he was shot down like a mad dog. Cases could be multiplied of mob violence over the North, but enough have been cited to give ample evidence that slavery was defended everywhere in the North as well as in the South as an institution too powerful, profitable, and of long standing, to be cried out against in safety. What was true concerning slavery was equally so when it came to the liquor traffic.

Where would we, as a nation, now be had it not been for the handful like John Baldwin who never bowed the knee to Baal?

## CHAPTER VI

### School Teaching, Marriage, and Convictions

AT THE age of eighteen, John Baldwin made a profession of Christianity and joined the Methodist Church. He believed the first thing to do, according to Divine order, was to seek the kingdom of God, and thereafter all things needful would be added.

By following his resolves of rigid economy, while a resident of Connecticut, he saved up enough money to attend an academy for a time, where he paid his way in part by chopping firewood, ringing the bell, and building fires. Here the sons of the aristocrats often sought to humiliate him by taunting remarks about his plain clothes and the fact that he was compelled to perform manual labor. This treatment did not discourage him, but, on the contrary, intensified his resolve to more diligently follow habits of economy and fit himself for teaching to the end that he might be better able to accumulate means with which, in time, to give poor boys and girls, regardless of color, the blessed privilege of schools, as herein-before narrated, where they could work their way without being humiliated by the jeers and taunts of the rich.

He saw that his purpose could be accomplished only through Christian institutions in which, as he often in later years so well put it, "The boys and girls can secure a 'consecrated education.'" From this position, to the end of his long and eventful life he

never retreated, and to it every institution of learning that desires to inculcate in the minds of the students the highest ideals must of necessity come.

Having fitted himself for teaching, he began the life of a pedagogue, first opening a private school at Fishkill, New York, then in the slave State of Maryland for a little time, and later at Litchfield, his native State. While in Maryland, then a slave State, an incident occurred that clearly showed his position toward his colored brother, and his dauntless courage to defend it. A small mulatto boy was sent to the school daily to act as servant for the little son of his master, in carrying his books and slate to and from school. Young Baldwin made no distinction between the pale face and the black, and thereupon began to teach them in common. When the white pupil's father, who claimed to own the little woolly head, learned of the audacity of the Yankee instructor, he sent him word not to teach the "little Nigger" (as he called him) any longer. Baldwin promptly returned this reply, "I do not charge anything for teaching him," and continued so long as he came.

From childhood John Baldwin had been thrown practically upon his own resources. He early realized that power to do good on a broad scale was by education and in the possession of property, that when he had attained these, he would be equipped for doing good, as he could not be in any other way. This conviction was intensified on his conversion to Christianity. He felt deeply his ignorance of books and better education. The constant sting of poverty cut him like the north wind. To correct, so far as possible, his lack of knowledge, he borrowed books,

and as a starter purchased "Dr. Adam Clarke's Commentaries on the Scriptures." By the flickering, uncertain tallow dip lights in use at that time, he diligently studied them until he became a gratuitous religious instructor, one whose earnest exhortations turned many from darkness to light.

John Baldwin was now twenty-eight.

Believing the Scriptural teaching that "It is not good for man to be alone," he began to contemplate marriage. He had met and admired Mary D. Chappel, of New London, his State. She was then about twenty-six, a plainly dressed working girl who had received but little schooling. Her life had been spent in woolen factories, or as a domestic in private homes. Her wages had been about one dollar per week, but out of this meager wage, so rigid had been her economies, she had saved two hundred dollars. Her frugality, kind and unselfish disposition, and Christian character, appealed to young John Baldwin so strongly that he told her what was in his heart. It was the sweet, old, old story when two hearts beat as one. Mary Chappel listened to his protestations of love and admiration, experiencing the thrill of joy incident to the most sacred relation of men and women, where the love is mutual. She had already in her heart admired him for his manly qualities, Christian character, and habits of industry, hence the way to her heart was easy and her answer all he could ask. Having plighted their troth, the great question of where to locate and in what occupations to engage arose, as well as when should the marriage take place.

Writers have gone so far as to assert that some marriages are foreordained in heaven. If such be the

truth surely that of John Baldwin and Mary Chappel should be listed among the number, for they remained lovers ever, till he passed from earth at eighty-five, and she at ninety-three.

No record remains to inform us as to whether any festivities accompanied the nuptials, such as usually are a part of a like event, but whatever may have been the fact on that point, we know from unquestioned proof they were declared by legal authority man and wife on January 31, 1828. From this date till the following April they were busy making preparations for the long three-weeks' journey to the wilds of Ohio, in Middleburg Township, Cuyahoga County.

John Baldwin had already purchased and paid two thousand dollars for two hundred acres, where Berea is now located, before leaving Connecticut. Two hundred dollars of this two thousand dollars was made up by the money his wife had earned as a domestic and working in woolen factories, as heretofore stated. He made the balance of the wherewith to purchase the two farms by buying and selling furs, during which time he practiced as his bride had done, the most severe economies, so as to make it possible for him to accomplish his purpose in life.

The marriage of John Baldwin and Mary Chappel, humble as it was, meant a thousand times more to humanity than any ever held at the "White House," or staged in the mansions of the high and mighty, in which the pomp and circumstances of the affair were heralded through the press as a national event.



THE NOTED "OLD RED HOUSE," BUILT IN 1831  
Home for fifty years of John and Mary Baldwin,  
in which their family was born and reared, in the  
cellar of which he shaped the first Berea grind-  
stone. The birthplace of the schools and  
colleges he founded. No longer standing





## CHAPTER VII

### Leave for Ohio

Inconvenience of Travel Compared to To-day. Their Habitation  
a Hut. Brought Their Religion With Them

WHILE John and Mary Baldwin were in the world, they were not of the world. They were not going the way of the multitude. The lives of the moving spirits in Connecticut, that dominated the affairs of the State at that time, were largely contrary to the conceptions of Christianity, held by these sturdy characters. Baldwin was an ardent admirer of, and believer in, the great religious reformer, John Wesley, whose spirituality, humility, and plain living appealed to him as in keeping with the teachings and example of the "Lowly Nazarene." In this feeling he found in the girl he married a kindred spirit.

Seeing, believing, and living as they had, with a consuming desire to make their lives count most for the common weal, and thinking the woods of the "Western Reserve" where settlers were humble, few and far between, offered the best opportunity for service, with their Bibles they followed the "Star of Empire," and after three weeks of toil and privation, cheerfully borne, reached their destination in May of 1828. They spent their first night in Middleburg Township in an unfinished log house on the farm, that had no windows. It was located across the present street from the old cemetery. Not long ago the owner of the land on which it stood, in ex-

cavating a cellar, dug up some of the old bricks of the chimney. Before the travel-worn pioneers gave themselves to sleep they went down on their knees and thanked God for the preservation of their lives and health and the blessings they were enjoying.

The busy, time-serving public took no note of their departure. The things for which they stood, and the lives they lived, were not of a nature to attract the fashionable. They were just plain, everyday Christian toilers, doing their duty in the fear of God, unmindful of the speech of man.

The journey from Connecticut to Ohio in pioneer days was an arduous undertaking; only those of stout hearts and rugged physiques dared attempt it. At the end of their journey was a wilderness, two log huts, and a few acres of cleared land out of which nothing but hard work and endurance could wrest a living. The time required to make the journey would, in these later days of ocean and transcontinental travel, be ample to cross the Atlantic three times, or to make as many trips from coast to coast of this great continent. In those days the traveler had to cope with dangers and endure privations in making a journey that, in this generation, is accomplished in perfect safety and attended with luxury anticipating his every want.

The pioneer traveled by ox-cart, wagon, stage, canal boat, or primitive steam boat buffeted about by the winds, and considered himself fortunate if he was able to lay his tired body down at night under the shelter of any friendly roof.

To-day the traveler boards an elegant vestibuled train on one coast and in five or six days is landed

at the other, three thousand miles away, on a schedule that is timed to the minute. He is swept over plains and arid deserts, across and through majestic mountains, like the flight of an eagle—every moment a delight, housed in beautifully furnished rooms ablaze with electric lights, with library, observation car, diner, and every modern convenience which inventive genius has devised for the comfort of man, attended with less danger than if staying at home.

The traveler by water, whether on the great inland seas on our northern border, or crossing the mighty oceans, finds still more creature comforts awaiting him, in the floating palaces of the deep.

Had it not been for the sacrifices of the pioneers, imbued with the spirit of John and Mary Baldwin, these marvels of speed and comfort would not have been. They did not, like so many who in those primitive times migrated westward, forget their religion, but on the contrary, remained true to their faith as in the East.

John Baldwin, Jr., told the author that he had heard his mother say, "It was a great relief to their hardy bill of fare when, in the early fall of the year after they arrived, they were able to get some cooking apples from the young trees set out by the first settlers.

So soon as they could get their bearings and know the needs of the settlers scattered in their log houses in the township, they got busy to better religious and educational conditions. While there had been families residing in the same township for nearly twenty years, no Sunday school had ever been organized and no attempt made to have regular church

service. Now and then a "circuit minister" would come that way to visit the scattered settlers and preach to the few who would give him audience, yet there was not a family zealous enough for the cause to try to organize for work till John and Mary Baldwin came and took the lead.

The following seven children were born to John and Mary Baldwin: Milton, born 1829, died in 1858; Rosanna, born in 1832 (married Rev. Avery S. Walker in 1857, now deceased), she passed away recently; Huldah, born in 1832, died in 1856; Newton, born in 1836, died in 1854; John, Jr., born in 1838, died in 1920; Mary born in 1840, died in 1865; Martha, born in 1843, died in 1912.

## CHAPTER VIII

### Raising the "Red House" Without Liquor; and Evangelist Harry O. Sheldon

IT WILL be remembered that John Baldwin was an uncompromising enemy of the liquor traffic. As the time approached for raising the bents of the "Red House," hereinafter described, he learned that in such cases it was the unwritten law of the settlers to give each other a helping hand. He also learned another thing, and that was, he would be expected, according to custom, to provide an ample supply of intoxicants to regale those who came to assist him. With characteristic fearlessness of public opinion, when he sent out his invitations to his neighbors, he boldly stated that he would not, under any circumstances, furnish one drop of intoxicants for the occasion; that before he would do so, he and his wife would continue to occupy their log hut so long as life lasted, and let the timbers for the new structure rot on the ground.

The announcement of John Baldwin's defiance of the time-honored custom stirred the whole township. It became the theme of discussion on all occasions between the issuance of the invitations and the date of the day for the raising. All prophesied the young Connecticut Yankee would meet his Waterloo, that he could not reform the country by one fell stroke in that manner. Varied and many derogatory comments were made, and unfavorable

opinions expressed, some of which reached the ears of Baldwin. But his declaration had gone forth for what he regarded as right, and he had no disposition, however alarming reports might be, to compromise his conscience and withdraw his proclamation. He proceeded with his work, getting things ready for the occasion as though there were no question about the outcome. In the meantime, his good wife made ample provision of palatable food, including doughnuts, to regale the helpers.

John Baldwin knew men. He knew what to say, and how to say it; what to do, and how to do it; to lead them to his way of thinking. He believed always and absolutely in the power of truth. In this case he figured out that the thing to do was to be frank with the people from the start. He also believed that the "bump of curiosity" would bring them together to witness the failure they had so freely predicted, and he foresaw that after they had come together and partaken of a good square meal, their sense of justice would compel them, when called upon, to take hold and put up the frame. Events proved that he had reasoned rightly. Some time before the appointed hour the crowd was there, hungry, and all eyes and ears. Before their astonished gaze was spread Mary Baldwin's good, wholesome cooking, and an abundance of it. They could not say no as the victuals were passed and be gentlemen. And so, when every man had his hunger appeased, and was in that happy and generous frame of mind that follows a good meal, John Baldwin called, "Come on, men, and give me a lift." For a moment the crowd eyed one another sheepishly.

One started, then all responded with hearty unanimity, and with an alacrity that astonished themselves. With jovial good feelings that needed no artificial stimulation, the frame went up.

Thus occurred the first "raising" in all that part of the country without the use of ardent spirits, and so impressed were those present it was the best way, that thereafter the example was generally followed, and in due time the foolish and bad custom passed away. The next move John Baldwin made was to erect a water grist mill and a water-power carding mill—he had already put up a water-power saw mill—they were all on his farm. These industries naturally induced others to settle in close proximity, either as employees or drawn thither to follow their several occupations, or to open shops or marts of trade.

At this time the real value of the rock for grindstone underlaying the Baldwin farm, which comprised, as already stated, the territory on which the village of Berea and the great sandstone quarries are now located, had not yet been discovered. The settlers were like most people in a new country, either recently married or in early life, with families too young for schooling. Within a few years, however, sufficient numbers had reached the school age to demand attention. This included as well the settlers of the surrounding townships. While here and there was a log schoolhouse, the teachers engaged to conduct the schools had but meager education, received small pay, and "boarded 'round," leaving the children under their tutorage little in advance at the end of the school year in book knowledge, of the point at which they started.

Out of this condition gradually grew a feeling on the part of John Baldwin and his good wife that something should be done to correct the neglect. While the rumbling machinery of the factories, driven almost night and day by the water wheels of that period, was turning logs into lumber, grain into grist, and wool into carding rolls, and the church and Sunday-school, held in the "Old Red House," were gradually shaping the thought of the community for better things—grammar, spelling, arithmetic, and a knowledge of a map of the world—on the part of the rising generation, were being sorely neglected.

There had come to dwell in the community some years after the arrival of the Baldwins, several ministers who occupied in their thinking common ground with them. Among the number was one by the name of Harry O. Sheldon, an evangelist of much power in northern Ohio, under whose preaching in revival meetings large numbers during his long ministry were converted to Christianity. He lived to be nearly ninety. His last days were spent in Oberlin, this State.

When a student at Baldwin University I heard many accounts of his power over men. I never saw this character but once. It was shortly after I began the practice of law in Elyria. I was then a partner of the law firm of Metcalf and Webber. One day there came into the office, while Mr. Metcalf was out, an old gentleman in his eighties, with bent form, staff in hand, looking like an ancient pilgrim, possessed of a remarkable face. He approached where I was sitting, and asked one question: "Is Mr. Metcalf in?" I replied, "No, sir, and will



not be in until to-morrow." For a moment he fixed his piercing eyes on my countenance and said, "Young man, there are just two paths in life, one is right and the other wrong; one leads to light and the other to darkness; which one are you traveling?" The question was put in such an incisive manner, and with such a voice of deep conviction, as to startle me. He did not wait for an answer, but turned and left the office as abruptly as he asked his question. I was so impressed that I could not allow such a visitor, so unlike other men, to escape without knowing who he was and from whence he came. I put on my hat, hurried to the street, and as hurriedly asked elderly men along the walk if they knew the old gentleman then passing up the sidewalk. After receiving several noes I finally accosted a man who did know. He said, "That is the once noted evangelist, Harry O. Sheldon. He has retired from the ministry and now lives in Oberlin." It was plain to me why this man could move people. Though forty years have intervened since Harry O. Sheldon put that question to me, time has not, and time will not, ever efface the impression then made upon my young heart by the "Old Crusader."

## CHAPTER IX

### Founding of Lyceum Village

John Baldwin a Bankrupt

ANOTHER character in the country was Rev. James Gilbrith, a man possessed of talent and great zeal, but a dreamer of impractical things to reform the world. He had been reading the writings of another reformer by the name of Josiah Holbrook, of Connecticut, the founder of what he called the "American Lyceum."

Gilbrith became a disciple of Holbrook's plan and succeeded in convincing John Baldwin and his associates named, and others, that the thing to do was to send for him to come and found a "Lyceum Village" among them. He came and perfected such an organization. Much confusion has arisen since such a "Lyceum Village" was started, as to the character and date. I have discovered and copied from an authentic history an article that will make clear the mooted question. It reads:

"Josiah Holbrook was born in 1788. Graduated from Yale College in 1806. Opened on his farm East, about 1819, one of the first schools in America, which sought to teach a popularized form of natural science and to combine manual labor with education. Boys in the school were allowed to pay a portion of their expenses by laboring on the farm.

"He founded the 'Lyceum Village,' of Berea, Ohio, in 1837."

That year a charter was obtained from the Ohio Legislature incorporating the same, of which the following is a copy, with an amendment to the same granted in 1841:

"LYCEUM VILLAGE AND BEREAS SEMINARY CHARTER  
*An Act to Incorporate the Berea Seminary*

"*Section 1.* Be it enacted by the General Assembly of the State of Ohio, That Henry O. Sheldon, John Baldwin, Edward Thomson, Ansel J. Pope (and others, twelve in all), be, and they and their successors are hereby created a body politic and corporate, to be styled 'The Trustees of Berea Seminary,' and by that name remain in perpetual succession, with full power to sue and be sued, plead and be impleaded, acquire, hold, and convey property, real, personal, and mixed, to the amount of \$3,000 annual income, to have and use a common seal, to alter the same at pleasure; to make and alter by-laws, and regulations for their own government, and the government and regulation of the Seminary, its officers, students and servants; Provided, Such by-laws and regulations shall not be inconsistent with the Constitution of the United States, and the Constitution and laws of this State.

"*Section 2.* That the Trustees, a majority of whom shall form a quorum, shall have power to fill all vacancies that may occur in their own body; to appoint or employ such officers, professors, and teachers in the literary and manual labor departments of said Seminary, as they may deem advisable, or the wants of the institution may require; and all process against this corporation shall be by summons, and the serv-

ice thereof shall be by leaving an attested copy of the same with the chairman of the Board at least ten days previous to the return thereof.

*"Section 3.* That any future legislature may alter or amend this act: Provided, That the title of any property acquired or conveyed under its provisions shall not be affected thereby, nor diverted from the literary, scientific, and benevolent purposes originally designed.

"Passed, March 14, 1837."

#### "AMENDMENT

*"Section 1.* Be it enacted by the General Assembly of the State of Ohio, That a meeting of the stockholders of said seminary corporation shall be held on the first Monday of May, annually, at the school room in said Berea, at which meeting shall be elected twelve trustees, who shall hold their offices for one year, and until others shall be elected in their stead; anything in said act of incorporation to the contrary, notwithstanding.

*"Section 2.* On each ballot given at said election, by stockholder or by proxy, shall be marked the number of shares so voted on; and each share shall be entitled to one vote.

*"Section 3.* In case an election shall not have taken place on said first Monday of May, in any year, the corporation shall not, for that cause, be dissolved; but such election may be held on some other day of the year after twenty days' notice of such time and place of election shall have been given to the stockholders, by the secretary, by posting such notice up in five public places in said Berea, and by three

insertions in a weekly paper of extensive circulation, printed in the county of Cuyahoga.

"Passed, March 3, 1841."

Under this charter, the school operated for about five years, till June, 1842, when bankruptcy overtook it. During its life a building was erected in which to have the school. The upper story was used for the recitations and dining room, and the lower for its factory, in which school globes were manufactured and other school supplies.

To finance the enterprise it became necessary for John Baldwin and his associates to endorse paper to raise the necessary funds—they expecting to be repaid out of the earnings of the students and sale of lots laid out, but the adventure left John Baldwin, who was the one possessed of the real means, a bankrupt, indebted for all his properties were worth and more.

The Lyceum Village School was located just north of the Baldwin farm. John Baldwin's farm and mills were involved for more than fifteen thousand dollars, their full value, but, Job-like, he still trusted in God.

## CHAPTER X

### Discovery of the Grindstone Through Prayer Brought John Baldwin His Fortune

First One to Discover That Grindstones Can Be Turned As Well  
As Wood

AS he beheld the ruin that had been wrought, he felt deeply humiliated. He considered that the church and cause of Christ had been scandalized, and his family and himself disgraced. The question arose in his mind, what should he do? As a final conclusion he set apart the first hour each day after the noon meal as an hour of prayer in which to ask wisdom and guidance. To that end he selected a hemlock grove on his farm, quite a long distance from the "Old Red House." To this, every day for a month, he repaired, and there upon his knees, like Jacob of old, he wrestled in prayer, fully determined to never yield until deliverance should come. In speaking of the event to others later, he said he read in his Bible where the Apostle James said, "If any man lack wisdom, let him ask of God." Relying implicitly in the belief that an answer would come, he went forth, never doubting.

Notwithstanding the great misfortune that had come to his household, his business and the church, the wheels never stopped turning, but on the contrary, the machinery of his mills continued their ceaseless grind. (The grindstone had not yet been discovered on his farm.) There was no attempt to

evade creditors, or avoid debts, nor did the Baldwins cease their daily family devotions or religious exercises on the Sabbath. The church and Sunday-school were continued with unabated zeal. John Baldwin, on his knees in God's first temple, using his own language as to what took place, said, "I then and there covenanted with God to not spend a quarter of a dollar in any needless way, but to give all except a bare support for my family and myself toward any cause God might direct, if he would only show me the way out of my troubles. At the end of one month my answer came. Suddenly I was enveloped in light, or I seemed to be; my burden rolled away. I felt that deliverance was at hand; in what way it was to come I knew not, but was certain it was to be shown me. I arose from my knees with abiding faith. At that moment something impelled me, I knew not what, to return to my home, by way of a new route and a longer way that would take me across the river on my farm. Obeying the impulse, I soon found myself across the stream, which at that time was very low, and I could pass over on exposed rocks. Suddenly I noticed a piece of rock that had but recently been broken off. I picked it up and examined its texture and quality of grit. I took from my pocket my knife and in a few moments found by trial that it would put a keen edge on steel. 'This,' I said to myself, 'will make superior grindstones, this is my deliverance,' and before the sun went down I had by means of an old ax and some primitive tools, shaped a grindstone in my cellar under the 'Old Red House.' I hung it and found that it was most excellent grit to sharpen tools."

This was the beginning of the great Berea grindstone industry out of the discovery of which the Connecticut Christian Yankee and his noble wife Mary were able, by means of the wealth that came to them, to lay the foundations of six institutions for Christian education, and give without stint to benevolences and missions, during the long tenure of their stay upon the earth.

Not long after this discovery the income of John Baldwin was twenty dollars a day. The debts were speedily paid off. The old saying that "Necessity is the mother of invention" was again demonstrated in the production of grindstones by John Baldwin by a new process. As he laboriously, from day to day with others, continued to shape his grindstones in the manner by which the first one was produced, it occurred to his keen brain that they might be turned out on a lathe of some character, after the principle of turning wood. Thereupon he proceeded to construct a pattern out of wood from which to have made an iron shaft to attach to the water wheel of the saw mill, one end of which should be square, to fit the hole in the block, out of which the grindstone was to be made with a hole through the shaft for a key to hold the stone in place, while it was revolving and being shaped. After completing his model, he placed it on his shoulder one moonlight night, and bare-headed and barefooted, started for Cleveland, fourteen miles away, to have his design duplicated in iron. What a picture for contemplation! A short time before he was a bankrupt in pocket. He arose, Phoenix-like, out of the ashes of his disaster, on the wings of faith, and now, at the midnight hour



goes forth to conquer, never doubting. Can't you see him? Can't you hear him? Tramp, tramp, tramp, as he silently moves onward among the stumps, and over the ruts, toward the goal of his ambition.

Such an example the author of the following quotation must have had in mind, when he wrote,

"The heights by great men gained and kept,  
Were not attained by sudden flight,  
But they, while their companions slept,  
Were toiling upward in the night."

In due time, by ox team, the shaft came to its intended place. A shapeless block of stone, with only the square hole to give it any semblance of its intended use, was slid to its place. The flood-gate of the old mill was lifted; the pent-up waters of Rocky River were let loose; the dripping wheel began its revolutions; the experiment of John Baldwin's dream was on trial. Hatless, with shirt agape and feet bare, this man of iron and unfaltering faith, the Connecticut Yankee, John Baldwin, drove the sharpened bar against the spinning block, in the presence of "doubting Thomases," who knew it could not be done, when lo! by the light of ten thousand scintillating sparks, through a shower of flying chips, appeared to the astonished bystanders the first lathe-made grindstone, so far as history speaks, ever turned on earth.

## CHAPTER XI

### John Baldwin Builds a Railroad and Names the Village of Berea

THIS queer man, who did queer things so unlike those among whom he lived, had won. He had done before their eyes the impossible. The news spread. The curious came from far and near to see for themselves. Berea, Ohio, henceforth was to be on the map of the world as the home of one John Baldwin, the man who discovered not only the "Berea Grindstone Grit," but how to turn it into shape as easily as you can turn wood, and the founder of a college in his sheep pasture.

Seeing is believing. Capital now came on swift feet from many quarters to invest, and did invest. The invention of the cotton-gin meant no more to the profitable cultivation of cotton in the Southland than the discovery of John Baldwin that stone could be lathed as well as wood to the success of the grindstone industry.

As the Berea grindstones found their way into the little shops of the villagers in northern Ohio, and among the settlers on the farms, their real value began to be appreciated, and the demand for them grew apace by people far and near. Cleveland at that time was but a village, but full of promise, and was the best market for the product in all the surrounding country. Encyclopedias accord to Berea grit grindstones the best in the markets.

At this time there were no railroads leading into or out from Cleveland. From time to time John Baldwin, as the demands arose, shipped his grindstones to Cleveland by means of oxen and ox-carts. Wherever he went he generally carried a piece of his grindstone grit for inspection, as to its cutting quality. Large consignments of whetstones were gotten out and shipped over the country. These he made by first splitting the rock into whetstone size, and then having them held on a large grindstone that was made to revolve in a horizontal position. Later, about the year 1849, great impetus was given to the industry as well as to that of building stone, by the coming of the Big Four Railroad that was constructed from Cleveland, through Berea, to Cincinnati.

Soon after its construction, to better facilitate the getting of his stone product from the quarries and mill to the Big Four Depot, he constructed the first railroad ever built in Berea village, from his quarry along what is now called "Front Street," leading from the village. For this track he used ties on which in place of rails of iron he had timbers laid, on the top of which he fastened strap iron rails on which the wheels of the stone cars traveled. The motive power was an ox team. This method of operating John Baldwin's railroad lasted for some years, and was only supplanted when the pony engines came and the iron switch track was laid on the west side of the river in lieu thereof.

The spot on which the "Old Red House" was built and served its purpose for half a century was

a few hundred feet nearly west of where the old stone church on the south side once stood.

Mrs. John Baldwin, Jr., who was then a young girl in Berea, says she well remembers seeing her future husband driving the oxen down the street, along the track of his father's railroad, hauling stones to the depot.

It is interesting to know how the town came to be called Berea. It was on this wise. Before the founding of the "Lyceum Village," there was no post office for many years. The time came when there were people enough to demand one. There had to be a name sent in to the Government, so John Baldwin, James Gilbrith, Harry O. Sheldon, and others got their heads together and suggested names to each other. Gilbrith proposed Tabor, after the "Lonely Mountain" near Jerusalem. John Baldwin suggested Berea, because the Scriptures read in the tenth and eleventh verses of the seventeenth chapter of Acts, "The brethren immediately sent away Paul and Silas by night unto Berea: who when they were come thither, went into the synagogue of the Jews. Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the scriptures daily, whether these things were so." Sheldon said, "I will scratch the name Tabor on one side of a silver dollar, and Berea on the other, throw it up, and leave it to Providence." They agreed. As it went into the air Baldwin said "Heads," and "Heads" it appeared on top, when it struck, and Berea it has remained till this day.

This little company of pioneers, as they were de-

termining so simple a thing as the name of the straggling village, never dreamed that the name drawn would, within a few years, through the tens of thousands of grind and building stones, sent to all countries, bearing the name "Berea," and her colleges, be known in all the earth, through the genius of one of their number.

## CHAPTER XII

### John Baldwin Resolved to Found an Institute on His Farm

#### *Effect of a Sermon*

JOHN BALDWIN, with his debts paid, and an income from his grindstones and quarry industries constantly growing, felt the time had arrived when he must in some way make good the covenant into which he had entered with his Maker in the hemlock grove. Just what opportunity might present itself for permanent and lasting building for the common weal, and the upbuilding of the Kingdom, had not yet clearly presented itself; the subject had been the theme of many discussions in the "Old Red House," not only between himself and Mother Baldwin in their planning, but in family devotions as well, and many talks had been had over the matter with the ministers who came and went.

At this time there was some character of school in Norwalk, Ohio, called "The Norwalk Seminary," belonging to the Methodists of the Conference in which it was located, that, for the lack of funds had been dying a slow death, with its final dissolution, in the judgment of its friends, not far off. This was the year of 1843, about four years following the discovery of the grindstone and beginning of that industry. In this year, 1843, one Rev. Thomas Thompson was presiding elder in what was then called the "Norwalk District." In this was included the Clevel-

land and Berea territory. The presiding elder named in that year, 1843, was holding a quarterly meeting in Brooklyn, Cuyahoga County, which place was the head of a four-weeks' circuit in which Berea was one of the appointments. John Baldwin attended this Conference at Brooklyn as an official member. During that session Elder Thompson preached from the text, James 1. 5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." It was a powerful sermon, such as the speaker was capable of delivering.

John Baldwin, after listening to this great message, had a conference with the elder, and said to him, "I think you ought to visit Berea." This he repeated several times. The repetition impressed the elder so deeply that he arranged with John Baldwin to do so the following Monday. John Baldwin returned home.

At the appointed hour for the meeting the elder found John Baldwin busily engaged in shearing sheep. After he had finished the one whose fleece he was after, he invited the elder into the "Old Red House" for an interview. He then said to the elder, "Your sermon Saturday on the text from James impressed me that you are the one to advise me about a matter that weighs heavily on my mind." It will be borne in mind that this text to which John Baldwin referred was the one by which he was guided to the place for secret prayer, when he sought deliverance from his debts.

He continued his narration to the elder by saying, "Four years ago, I was hopelessly involved in debt,

over fifteen thousand dollars. Both my farms and mills were mortgaged to their full value." He said the question then arose with him, "What he could do to save himself and his family from disgrace and beggary, and the church from scandal for the cause of Christ." At this point it is fitting that one of the sources of information concerning this transaction and its sequel should be given the reader, by quoting in full a letter, written by the Rev. J. W. Thompson, son of the said presiding elder to Dr. H. B. Van Norman, who was the Chairman of the Historical Committee of Baldwin University in the year 1902. It reads:

"Copopa, Ohio, November 25th, 1902.

"Dr. H. B. Van Norman, Chairman of the Historical Committee of U. S.

"Dear Sir and Brother:

"The following is an account, as I recollect it, of my father's (Rev. Thomas Thompson) statement of the conversation between him and the late John Baldwin, that resulted in the founding of Baldwin University, at Berea, Ohio.

"At the Mt. Vernon Conference, of 1843, my father was appointed to what was then called the Norwalk District as presiding elder. All the present Cleveland District was included. Father was holding a quarterly meeting in Brooklyn, which was the head of a four-weeks' circuit, of which Berea was one of the appointments. His sermon on Saturday was on James 1. 5: 'If any of you lack wisdom let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him.'" Brother Baldwin was present, and being an official member,



remained to the Quarterly Conference. At the close he said to father, 'I think you ought to visit Berea.' This he repeated several times.

"Father arranged to do so the following Monday, after the morning meeting.

"At the appointed time father was there and found Uncle John shearing sheep. When he finished the one he had begun they went into the house. (The famous 'Old Red House.')"

"'Your sermon Saturday impressed me that you were the one to advise me about a matter that weighs heavily on my mind.

"'Four years ago, I was hopelessly involved in debt, over fifteen thousand dollars, and both my farms mortgaged to their full value.

"'What could I do to save myself from disgrace, my family from beggary, and, worse than all, the scandal to the cause of Christ and his church.

"'I came into this condition by doing what I thought was God's will to help on the cause of Christian Education. First in the community, and then in the Lyceum.

"'I did just what James tells us to do when we lack wisdom. I went into the hemlock grove over the river, selected a spot, and every day after dinner spent an hour alone with God, asking wisdom and deliverance, covenanting with God not to spend a quarter of a dollar in any needless way, giving all except a bare and simple support for myself and family to his cause in any way he might direct. For one month I continued thus to pray and wait before God for the answer. All at once the answer came: I was enveloped in light, or seemed to be;

my burden was gone, rolled on to God, and I knew help was coming soon—from whence I could not tell, but it was surely coming. I started out from my retreat, came on to the road by the river, and, contrary to my usual custom, turned west and down the hill by my woolen factory and mills into the river bed. The water being very low I could go anywhere on the rocks. I saw a piece that had by some means recently been broken off. I took it up, noticed the texture and quality of the grit, took from my pocket my knife, tried it, and said to myself, "Why will not this make superior grindstones?" At once it occurred to me, "Here is the way out of my financial troubles."

"I got some tools, made one, and tried it. I soon had them on the market. It was not long before my money was coming in at the rate of twenty dollars a day.

"Now I am out of debt and I want to carry out fully and at once my promise to God.

"The cause of missions is on my mind. I thought I could educate missionaries; that is, establish a school of high grade, have the church take it under its patronage and educate missionaries. I build suitable buildings, employ the teachers, furnish board and clothing, books, and all necessary expenses. The students to work a stipulated number of hours each day in my quarries, factory, and mills, to enable me to meet the expense. Knowing that you came from England, I thought you might know all about Mr. Wesley's Kingswood School, and perhaps we might have a school planned after that one.'

"Father told him that he did not think Kingswood

could be duplicated in this country. The church would not want to send untested missionaries. 'We believe in being moved by the Holy Spirit to this great work.'

"Father, knowing that Norwalk Seminary would have to pass out of the church hands, suggested to Brother Baldwin a school of that plan and invite everybody to patronize it.

"Brother Baldwin said, 'I will think it over and pray, and you come in the morning and I will report.'

"Father spent the night at Rev. H. O. Sheldon's and the next morning called on Brother Baldwin. He had drawn up a contract to give in fee simple certain land (I think about seventy acres) including his favorite quarry, the one where the broken rock was found that suggested the way out of his financial embarrassment, and to put on it, or anywhere within a reasonable distance, a suitable building, similar to the one at Norwalk, in which the church was to establish and maintain a school of similar grade to Norwalk Seminary.

"Brother Baldwin remarked that his first impressions were the best.

"They signed the contract, father on behalf of the North Ohio Annual Conference. Father went to work first with the preachers in his own district and then the presiding elders of the Conference, inviting them to meet at Berea to select a site for the proposed building, and to attend to such other matters that on consultation might be deemed necessary to the success of the enterprise. At the appointed time they met and chose a site on the west bank of the river on Prospect Street just where West Street takes off.

"Material was hauled there, and ground broken for the proposed building.

"For reasons that I do not now remember, the site was changed to one just south of the 'Old Red House,' and the first building, afterward known as North Hall, was erected. The Ohio Wesleyan University was just looming up and the Conference was loth to undertake two such enterprises just after a failure at Norwalk. By careful maneuvering he succeeded in getting the Conference to accept it on the condition that fifteen hundred dollars were raised in Berea vicinity as a fund with which to begin the school. Brother Baldwin regarded it as a hard condition and seemed inclined to abandon the plan and in some other way fulfill his promise to God. Father hastened to see him and succeeded in showing him that the sum named was not any too much to secure furniture for the building and apparatus to illustrate science and the various things that would be needed to carry forward successfully such a school as the one proposed.

"Brother Baldwin, without solicitation, at once subscribed the fifteen hundred dollars and father through the 'Western Christian Advocate,' announced that the condition was met. He appointed Rev. Holden Dwight, A.M., who had succeeded Doctor Thompson as principal of Norwalk Seminary, as principal of the new school, and in due time, with a very respectable number of students, he began his work, with his sister (afterwards Mrs. Rev. N. E. Wilson) as preceptress and Alfred Holdbrook, A.M., as assistant.

"Yours for the prosperity of Baldwin,

"Rev. J. W. Thompson."



FIRST COLLEGE BUILDING

Erected by John Baldwin, Sr., in 1846, on his  
Berea farm. No longer standing



## CHAPTER XIII

### Elder Thompson and the Presiding Elders Visit John Baldwin

#### Action of Conference

FOLLOWING the conference between John Baldwin and Elder Thompson in the "Old Red House," at sheep-shearing time, on the Baldwin farm in 1844, when the written proposition was made and signed by John Baldwin to be presented to the next Conference of the Methodist Episcopal Church, by which he offered to found an institution of learning on his farm in Berea to take the place of the dying Norwalk Seminary, as narrated, the elder who had been the overseer or manager of the Norwalk Seminary, of which one Rev. Holden Dwight was the principal, presented the document to the next session of the Conference, held at Delaware, Ohio, about August, 1844. At once, on its being read to the Conference, great opposition arose against it, growing out of the fact that there had been established by the church, at Delaware, Ohio, the previous year, a college that had so many friends in the Conference, it looked for the time being as though John Baldwin's offer would be summarily turned down and given no consideration whatsoever.

When Elder Thompson saw what a storm of protest he had raised, and realizing that to push the matter further at that time was to invite certain defeat,

he, like a wise leader, withdrew John Baldwin's proposition to await a more favorable atmosphere in the Conference and, in the meantime, endeavor to create a sentiment in its favor before the next session.

To that end, while still acting as presiding elder of his district, he called a convention of presiding elders in the Conference to convene at Berea and look into matters, to see whether or not the proposition of plain John Baldwin, to found an institution of learning on his old clay farm among the stumps was worthy of consideration, and whether or not he was able to fulfill such a promise, or proposition, as he had committed to paper, and signed to that end—in short, to see the man, look him over, and talk with him.

His reputation as a person of oddities, striking peculiarities and idiosyncrasies, had gone forth, and was then, and for several years had been, the subject of comment and discussion throughout northern Ohio. It had already been noised about that out of his discovery of cutting grit on his farm, and how to lathe it into grindstones, he was becoming a man of wealth, but just why he did not follow the custom of men who suddenly come into prominence through their multiplied dollars and follow the fashions, but on the contrary continued in the "Old Red House," adhering strictly to rigid economies, seemed to them strange indeed.

Thus, with their curiosity aroused, first by the novel proposition, we might say unheard of on the part of a pioneer farmer, to found alone an institution of learning on his farm, and endow it; and secondly, by the rumors so rife of the man of strange



ways and manner of life, it was not hard to get the committee of ministers to visit Berea.

The ministers who responded to meet on John Baldwin's farm were drawn thither by about as lively curiosity as actuated the surrounding inhabitants some years previous on the invitation of John Baldwin, to give him a lift in raising the "Old Red House" frame without whiskey. In this later case they came like those in the first, as the old saying is, "to scoff, but remained to pray." The first was a gathering to erect the "Old Red House." The second was a convention on the same farm looking to the erection by the same man and his noble wife of an institution to instruct the youth in "Consecrated Christian education."

Well, the curious and doubting ministers arrived. They visited the "Old Red House," and partook of the hospitality of the founders of "The House of Baldwin," as the old down-eastern aristocrats would have designated it, had wealth come to their coffers. They visited the mills on the farm stream and listened to the music of the wheels of industry; they watched in amazement unshapely blocks of stone turned, before their eyes, into perfect grindstones. They went over his quarries, they tramped over his farm, they took note of his sheep, but above them all, they saw and felt they were standing in the presence of a great man and a noble lady, great in their simplicity of life, in spite of their multiplying dollars; great in their ability to make things come to pass.

The unsworn jury saw the evidence that amazed them; they needed no argument. They returned their verdict to the next Conference, advising that body

to accept the proposition, and it did, then and there, coupled, however, with the condition raised by the overzealous friends of the new Delaware College, who sought to kill the movement by attaching what they call in legislative bodies a "rider to the bill," that he should add fifteen hundred dollars more to his gift.

This necessitated another meeting with John Baldwin.

## CHAPTER XIV

### Agreement of Conference

First College Building. Erected by John Baldwin

THE Conference then appointed a commission to meet John Baldwin with instructions, if he met the new conditions his proposition would be accepted. Elder Thompson was one of the commissioners.

The substance of the first proposition made by John Baldwin to the Conference was that he would set apart a campus on his farm, of five acres, on which to place a school building; that on this he would erect, at his own expense, a suitable building for school purposes, similar to the one at Norwalk, used by the "Norwalk Seminary," in which the church should establish and maintain a school of similar grade to the "Norwalk Seminary" mentioned. That in addition to this he would give in fee simple not only the five acres but enough more to make seventy acres of land in which should be included his favorite quarry that contained the rock he discovered when he made his first grindstone, and also thirty building lots.

It must be kept in mind that at this period in American history John Baldwin was giving to this project a large fortune, for a dollar then would reach as far as fifteen or twenty now in its purchasing power. The land he gave had great prospects; that, he was demonstrating before the eyes of the world by his own income.

When John Baldwin was first apprised by the commission of the new condition he would have to meet, for the moment he regarded it as a denial of his proposition, but on talking the matter over with the elder, John Baldwin-like, he arose to the occasion and said he would meet the condition, and did, providing the Conference would open a high school in Berea that fall, so great was the anxiety of John Baldwin that the young in the settlement and surrounding country should, without fail, have the privileges of better schooling.

The high school was to continue in some building until the proposed seminary building, to be erected by John Baldwin, should be ready for occupancy, at which time a school to be known as the "Baldwin Institute" should be organized, and a charter procured, and open its first session in the new building.

To this counter proposition the commissioners, after some discussion consented, and in accordance with the agreement thus closed a high school was opened in Berea on the tenth day of November, 1845, being the very date upon which the "Norwalk Seminary" breathed its last.

Within a short period thereafter the commissioners met with John Baldwin and prepared with him an application for a charter for the "Baldwin Institute." On this application the Legislature of Ohio, in December of that year, granted one. Under this charter a board of trustees was organized January 21, the following year, 1846, and the institute was opened April 9, of that year, to boys and girls, whether black or white, yellow or red, on equal terms.

The building erected by John Baldwin for the in-

stitute was constructed of stone, quarried on his farm, for the foundation, and from brick made out of the clay of its soil.

When it was fully settled between the Conference and John Baldwin that he on the one side would furnish the plant with its building and campus, and fifteen hundred dollars in cash with which to equip it, and a valuable stone quarry to endow it, together with the thirty lots, when completed and ready for occupancy, the Conference would man it with professors and officials, then John Baldwin got busy.

He cast about for a suitable place to make his brick. He led the way with his own hands, armed with a shovel, hunting for suitable clay, and ere long a kiln was built, and in due time ample and splendid brick of rich color were burned, ready for the structure. The foundations were laid, the timbers gotten out, and stone by stone, brick by brick, timber by timber, among the stumps there arose on schedule time a three-story, red-brick building, thirty-six by seventy-two, with ample windows, suitable recitation rooms and chapel, ready to receive students from anywhere and everywhere who were thirsting for knowledge.

It had the ordinary pitch roof. Topping it all was a belfry with its bell.

At the opening of the institution, on April 9, 1846, the Rev. Holden Dwight mentioned was made its principal. Its first catalogue was issued July 5, 1846, which shows an attendance of one hundred students.

In the following chapter we give in full a timely and interesting letter, written by Rev. N. B. Wilson,

M.D., Cleveland, Ohio, in June, 1902, addressed to Dr. H. B. Van Norman, who was the chairman of the historical committee of Baldwin University. It is not only very interesting but instructive, as the writer was one of the first students at the opening of the institution and in it he gives a pen picture of the founder, the appearance of the buildings, and surroundings.

## CHAPTER XV

### Recollections of John Baldwin

By One of the First Students of the Institute. Permanent Settlers

"To H. B. Van Norman, A.M., M.D., of Cleveland, Ohio.

"In complying with your kind but difficult request, I have no idea that you will expect me to dwell on the present state of affairs as regards Baldwin University. You ask rather a look-backwards.

"I will have to put on my reminiscent cap and then ask you to travel back the course of time for at least fifty-six years. That is more years than many of your co-laborers are willing, or can go backwards.

"In the month of April, 1846, I started on foot, knapsack in hand, for Berea, Ohio, to attend the first opening session of Baldwin Institute, out of which came Baldwin University. My father owned a farm in Huron County, a few miles south of Norwalk, Ohio. So the distance of fifty-five or sixty miles I made on foot. There were no railroads, no telegraphs, no telephones, in all this portion of the State—nevertheless, I surely expected them, and was going to Baldwin Institute to get ready for them mentally and morally. Did I choose wisely in selecting Baldwin Institute for the place of preparation? The present array of learned ladies and gentlemen who constitute the alumni of Baldwin University answers the question, I think, in the affirmative.

"April 9, 1846, Baldwin Institute opened under the

presidency of Rev. Holden Dwight, a man preëminently qualified morally and intellectually for his responsible work. He was an enthusiastic leader and laid down his life for the upbuilding of Baldwin Institute. He was only thirty-six years old at that time. After two years of service, did he die in vain? Let Baldwin University answer! At that time Berea was nearly 'a waste howling wilderness.' The school then had but one building, built with severest plainness, free from suspicion of any ornamentation. It had no cornice, and the boys dubbed it 'Old Muley.'

"The campus was covered with native forest trees, only they were prone upon the ground. On several Saturdays, or Mondays rather, the boys 'logged up' and burned these logs and their stumps. Those were surely primitive days.

"The first acquaintance I had with John Baldwin, the honorable founder of Baldwin Institute and Baldwin University, was a little peculiar. The third floor of 'Old Muley' was used as a dormitory for the boys, and I occupied one of the rooms. Being busily engaged one day in fitting up my 'bachelor quarters,' in came a man with a plain straw hat on his head, with neither coat nor vest on, a single suspender holding up a pair of linsey-woolsey pants, and a pair of coarse brogans covering his feet. He was free and easy in his conversation. I supposed possibly he might be the hod-carrier for the masons, but he soon dispelled my delusions by stating *his* plan, *his* purposes, *his* intentions, etc., etc. I soon woke up to the fact that before me was the original John Baldwin, founder of Baldwin Institute. All my subsequent acquaintance with the man only in-



creased my veneration of him, when I saw his earnestness, his unselfishness, and his persistence in his plans for the schools at Berea. John Baldwin had pronounced views, and for that day, advanced views on the subject of education. He believed not only in co-education, but that every young man and woman should work his or her way through college. One-half of each day should be spent in some manual employment and the other half in studies and recitations.

"In conclusion let me say: John Baldwin was a sincere and earnest Christian. He was not gloomy or ascetic in spirit. I used to enjoy his religious discussions and his religious experiences. Duty was his motto and usefulness his evident purpose. I enjoyed many personal conversations with him and was always instructed and inspired by his clear, practicable, and intelligent views. Mr. Baldwin's life was spent for the betterment of his fellowmen, both as regards their moral and intellectual life. May the work he began go on with ever-widening force and benefit. Eternity alone will reveal its completion. Peace to his memory.

"Rev. N. B. Wilson, M.D.,  
"Cleveland, Ohio."

In addition to the foregoing letter, the following are extracts taken from a reminiscent letter, written by the author of the above, June 5, 1902, for publication, as to some of his recollections of John Baldwin, when he was a boy at Berea and a student at the school. He says:

"The institute building near the old bridge crossing

was used both for school and church purposes. The writer's first attempt at public speaking was an effort in the school room on Sunday morning, John Baldwin and Rev. H. O. Sheldon being among the hearers. The text was, 'Men ought always to pray and not to faint.' Being greatly embarrassed in attempting to preach before these two brethren, an introduction in the way of apology was offered when Brother Sheldon interrupted the young preacher by saying, 'Brother, we don't want your apology, give us your sermon.' It was a fainting effort, no doubt, but Sheldon explained his motive afterwards by saying he knew how to break in young colts.

"John Baldwin was among the first class leaders of the writer and required each student attending the church to contribute something for the support of the circuit preachers. When there was a deficiency he made up the amount out of his own funds.

"Among the students in 1845 were the writer, John Marshall, H. O. Sheldon, Jr., all of whom became Methodist preachers; Charles Baker became a teacher, and Solomon Foote was a soldier in the late Rebellion, and defended himself and family from the Indian raid in Minnesota in 1862, and saw his brother Silas shot down by Indians before his own door. He is in California and is a brother of Rev. Mrs. Seely, of Cleveland, Ohio.

"The students of Berea Institute were required to perform manual labor some part of each day toward paying tuition and room. Making holes in grindstones was a part of our labor.

"Many incidents might be given of John Baldwin's habits of daily life and employment, for he did not

trust the management of his complex affairs to any one person save himself. At the breakfast table orders were given to every man and boy as to the kind of work they were to perform during the day. He paid little respect to outward appearances, for often, coatless, hatless, shoeless, he spent the morning hours at the mill, factory, quarry, college building, and over-seeing hands employed in cultivating his home farm. Family prayer was never overlooked and herein lay his success in working out the problems of his useful life and labors. Mary Baldwin was a model housewife, for she did her duties in the home as her husband did his in the outside world.

"After the foundation was laid for the first university building, many hands were employed, the writer and some others, in lathing the first room in the new building preparatory to its completion for school purposes. The 'Old Red House' was a home for itinerant preachers, where conversations were held as to the best methods of accomplishing the noble purposes of Baldwin University. The writer owes much of his success in life to the noble life and teaching of Brother Baldwin and his wife. His religion was his life and no sacrifice was too much for him to make in behalf of the church he so dearly loved. His memory is embalmed in the hearts of thousands who in the day of eternity will 'rise up to call him blessed.'

"The next year, 1847, John Baldwin erected at his own expense a building of brick on the campus a little south of the institute building, to which the name was given of South Hall. It was not completed until the following year. It was a commodious, three-story struc-

ture built for a dormitory to accommodate the young ladies attending the institution and was provided with every comfort and convenience of that time. The school ran as Baldwin Institute for ten years, during which time the principals were, Dwight, Warner, Harris, Reeves, Barber, Nelson, and Wheeler. From the institute there went out twelve alumni. In the year 1853 the restrictions as to the grade of the institution were removed and the trustees were authorized to open a collegiate department. The Legislature was applied to for a charter granting university powers, and under this charter, in 1857, Baldwin University was organized and launched on her course.

"The following year, 1858, to accommodate the growing needs of Baldwin University, John Baldwin erected another building, three stories high, of stone. For a time there had been an increasing number of German Methodist students, and German students who were not Methodists, seeking an education in the institution, and about the same period a German professor by name of C. Hennig was employed as one of the teachers. Many of the German students at that time had difficulty in understanding the English language, and many of the English students were desirous of learning the German language.

"Under this condition of things it was soon thought wise on the part of the administration of the institution to add what they designated a German department. At the head of this department one Rothweiler was elected professor. Matters continued under this new order until the year 1863, when it was thought best by those in authority, in view of the growth of the German department, that it should

be separated and organized into a college of its own. To this move John Baldwin not only loaned his influence, but in a large measure contributed of his means toward founding the same. By reason of a large gift made by one Wallace, it was named 'German-Wallace College.' This was the first 'German Methodist College' in the United States. Two of the buildings used as dormitories principally, for the new institution, as well as gifts from time to time, were contributed by John Baldwin. Thereafter Baldwin University and German Wallace College, while they were in their management so far as finances were concerned, and government, under two separate boards of trustees, in the matter of accommodating students, worked under an agreement with each other, by which any of the students attending German Wallace College had the privilege, without paying extra tuition, of entering any of the classes of Baldwin University for instruction, and, on the other hand, the students of Baldwin University had the like privilege of securing what instruction they saw fit in the various classes and studies of German Wallace College. This arrangement continued until the merger of the two institutions under the head of Baldwin-Wallace College, the name of the amalgamated institution.

"In the year 1871 Rev. A. Nelson, D.D., a man of rare gifts as a speaker and scholar, was President of the Board of Trustees of Baldwin University. As such he made a written report to the board and the public that up to that date the fair value of all the gifts and donations made by John Baldwin amounted to \$127,700. Considering the purchasing power of

a dollar at that period and the present day, his gifts amounted to more than a half million to Baldwin University alone. To show that this is true I cite one item as an example from his report. That of the cost, or actual value, of the original first college building, to which reference has been made—a building that was thirty-seven feet wide and seventy feet long, built of brick, three stories high, was valued at the time of its erection at only three thousand dollars.”

A few years ago a Mrs. Mary Ingham, a very talented lady and an early student, wrote her recollections relative to “German Wallace College.” They appeared in the Berea paper some years ago, as follows:

“In the year 1856, Rev. Jacob Rothweiler suggested a German Department in Baldwin. He and Dr. William Nast, founder of the German Methodist Episcopal Church in America, brought the subject before the North Ohio and Cincinnati Conferences. The Trustees of Baldwin (as I understand) agreed to accept, if the German brethren would raise ten thousand dollars for a professorship. This was done; for in 1858 such a department was created with twelve students and Herr Henning appointed professor of the German language. Time passed. Rev. J. Rothweiler caused his intimate friend, James Wallace, to see that there was opportunity in the church for a German college, and that Berea was the correct location for it. Some had desired such an institution at Greencastle, Indiana, but the Wallace liberality turned the tide to Berea.

“In 1864 the department was merged into a college. Leading ministers met, organized, and incorporated

German Wallace College. I recall vividly the genial personality and 'swate Irish brogue' of Hon. James Wallace, and his marriage with Ellen Moe, of Strongsville, an attractive student. Mr. Wallace had large holdings in stone at Berea, and invested also in Detroit and the northern island of Michigan. Mrs. Wallace and the sons reside in Detroit and are contributors to the college.

"In 1864, a board of control was named of fourteen members, of which Doctor Nast was president; R. A. W. Bruehl, secretary; Anton Hassenpflug, a Berea citizen, treasurer; Rev. J. Krehbiel, agent. Very soon Rev. J. Rothweiler was vice-president, professor, and auditor; P. W. Moshlech, Ph.D., ancient and modern languages; Albert J. Nast, music. Thus equipped, progress was rapid; others were added to the faculty. Rev. C. F. Paulus came in 1876. In 1880 important accessions were made. Among them, Rev. P. F. Schneider, a dear friend of mine.

"It is now one of the noblest colleges in our church, with students from all parts of America and even from the Orient. All departments are thoroughly manned. The 'Enterprise' and Berea citizens know more than the writer all the resources of this college. Its conservatory of music is one of the best in the country and its concerts unexcelled. In June, last, their Choral Union rendered 'Gounod's Redemption.'

"It is a grief to me that in 1907 I did not accept Prof. J. L. Nuelsen's invitation to visit the college, thus perfecting knowledge of its marvelous capabilities and extraordinary usefulness. To Rev. J. C. Marting I am indebted for an exquisite souvenir,



showing buildings and faces of the noble men identified in its control and instruction.

"Various literary societies, athletics, and every other opportunity for advancement are here presented. German Wallace College is a power; our family affectionately regard through years of intimate acquaintance dear Dr. William Nast, Mrs. Nast, and their children—their home was for us a center of culture and absolute enjoyment. Now, Rev. Albert J. Nast, D.D., editor of the 'Apologete,' Mrs. Josie Nast Andrews, and Mrs. Fanny Nast Gamble, prove themselves appropriate descendants of this grand founder and wife.

"This article cannot close without personal allusion. In 1857, I resigned from the public schools of Cleveland, Ohio, and accepted the chair of French and belles-lettres in the woman's college at Delaware, Ohio. During a summer vacation, I attended a session of a German camp-meeting in a grove somewhere in Berea. Rev. E. F. Wunderlich was preaching; he had been imprisoned in the Fatherland for his faith. Marvelously eloquent on this occasion, his face shone and the audience was greatly moved by his utterances. On returning home I said, 'Mother, the minister's language was a veil I could not penetrate; I will learn German.' Going back to my work, I took lessons of M. J. Cramer, who afterwards was our consul to Leipsic and our minister to the Netherlands—having a reputation chiefly as being the brother-in-law of General Grant. When he graduated from Ohio Wesleyan University, I took his classes, going regularly to the Bible class taught by Rev. P. F. Schneider in his church at Delaware. He corrected



my exercises and kept me in advance of my classes so that no failure came.

"A delightful experience was mine in another summer vacation, reading French at the Ursuline convent in Cleveland. I boarded in the family of Rev. Emil Baur, to be instructed in German. Oh! so delightful! His wife, Bertha, was a sister of Rev. Hermann Herzer, curator of the museum in German Wallace College. Progress was swift and proficiency crowned my effort."

## CHAPTER XVI

### More Reminiscent Letters of Early Students Relative to John Baldwin

AMONG the interesting contributions to the history of Baldwin University and its founder, and "Mother" Baldwin, is the following, written by William Wilson Osborne, A.M., M.D., Waldbrook, Baltimore, Maryland, August 15, 1902, which reads as follows:

"Waldbrook, Baltimore, Md., Aug. 15, 1902.

"Dear Doctor Van Norman:

"Your welcome letter was received to-day. I love to hear from absent friends, and especially from those familiar with the scenes of my early childhood. Almost my earliest recollections are associated with Middleburg, for in my sixth year of age my father became one of its respected citizens, my grandfather, Rev. Eli Osborne, having settled in the township in 1825. Absent from 1834 to 1844, I returned, grown to manhood and inspired with a call to the Christian ministry. I entered a student in Berea Institute, then under the presidency of John Baldwin, Professor Holbrook and lady having charge of all the literary affairs of the institution.

"John Baldwin's early life was one of self-sacrifice; a self-made man, endowed with remarkable mental acumen; a student of human nature, adapting himself to the spirit of the times, when the country needed men of such force, of natural and moral character as



LADIES' DORMITORY

Second building erected by John Baldwin, Sr.,  
on his farm. No longer standing



a basis of future development and success. He became my class leader in 1844, and under his hospitable habitation I was not only supplied with nature's food, but with that religious instruction and supervision necessary for one dependent upon his own resources and Divine help to rise to a creditable position in society, and especially in the church of God.

"Brother Baldwin was favored with a helpmeet in his beloved Mary, and on his arrival in Middleburg, now Berea, the few early settlers, my grandfather among the number, gave them a hearty welcome and held a sort of jubilee to commemorate the advent of a new family, likely to add strength to the hands and hearts of earlier pioneers engaged in working the wilderness land like the garden of the Lord.

"A very humble log cabin, a few rods east of the 'Old Red House,' erected by a previous emigrant, was their humble abode, and thither my dear mother conducted me one pleasant afternoon in October, 1829, in her first visit to Aunt Mary, where the greeting between the two Methodists, hitherto strangers, was most enthusiastic, and now among the dear recollections of the 'long ago.'

"John Baldwin's cabin soon became a Bethel, the center of religious services, often in the absence of the regular circuit preacher, conducted by himself and Aunt Mary, both being gifted with the spirit of exhortation and well adapted to instruct and lead the small congregation 'into green pastures and beside living waters.'

"Brother Baldwin was deeply religious, of the apostolic kind of piety, antagonizing the false and boldly sustaining the right. His devotion to his church and

his Saviour often led him far from home to conduct religious services, where his exposition of Divine truth awakened sinners and laid the foundation of noble Christian character remaining to the present. His labors for others were cheerfully given, often at great personal sacrifice, for he seldom rode a horse to his appointments, affirming that God had given him a vigorous physique, and he was going to employ it for his fellow men preaching the gospel without money or price.

"As a class leader he excelled; practical and forceful in the enforcement of primitive godliness, meeting all engagements with the regularity of the old-time clock. His method was to be on time in God's service as well as in the affairs of the world. In that early day the support of the circuit preacher was meager and uncertain, but Brother Baldwin's class always stood number one in quarterage collections, for if there was a deficiency at the quarterly meeting, he stood sponsor for it, so that apportionment was always reported in full. Some of the students, like the writer, had no earthly resources, and often our leader would come to our rescue and see that our dues to the church were amply met.

"The most of the students during my connection with Berea Institute became religious, and not a few were afterward engaged, like myself, in the great work of saving souls. We had revival preaching in those days, and the old-time mourner's bench at camp, and at meetings, and in humble cabins and barns, were seasons of great enthusiasm, John Baldwin and his wife being foremost in leading souls into full redemption.

"The memory of my early class leader, and beloved Mary, his wife, is like golden sunbeams at the close of almost fourscore years. We will soon see each other in glory, where the loved will meet at Jesus' feet; will meet to part no more.

"God's blessing be on you and yours, till we meet in heaven.

"William Wilson Osborne, A.M., M.D."

A DAY WITH JOHN BALDWIN BY THE SAME WM. W.  
OSBORNE, WHO WROTE THE PREVIOUS LETTER

"The memorable year 1845 saw the corner-stone laid with imposing religious services, upon which rests the first main building which gave Baldwin University its present name and national reputation. The old building was considered magnificent for those early times, and while numerous others in time arose, more conspicuous and attractive, in close proximity, and of modern style and date, it is to be hoped that the students of the university of the new century will honor the venerable structure of the 'long ago,' by keeping fresh the memory and beneficent deeds of its noble founder. The writer was a member of John Baldwin's family during the erection of the first college building, and was an employee with some other students until the structure was completed.

"The noble founder was a man of method—system characterized his whole life, whether as a teacher or common farmer.

"With a score of workmen daily employed on the first edifice, the greatest care of Aunt Mary Baldwin was to prepare food to satisfy the physical demands

of such a hungry multitude. John Baldwin, at the long breakfast table, proceeded to give the outline of special work during the opening day. His first duty after family prayers was to see that every man and boy employed about the college building was in his place and busily employed. Thence to the factory, to see that the machinery was in running order. Thence to the mill, to order a quantity of meal for the workmen's dinner. The numerous hands engaged in turning out grindstones were then visited and directions given as to special labor. It was in the season of corn harvest, and a multitude of squirrel and coon preyed upon the products of the soil, and a few urchins out of school hours were engaged to capture and destroy the animals that were making so free with his fields of ripening corn. Each squirrel, caught and dressed, brought five cents, and Aunt Mary had a generous supply of meat for pressing necessities. The employees sleeping in upper rooms of the 'Old Red House' were often awakened before the hour of rising by hearing John Baldwin shelling a quantity of corn to be ground at the mill for a noon dinner. Such were the routine duties of John Baldwin. No mean record in behalf of any pioneer citizen of Ohio over half a century ago.

"As an exhorter and class leader John Baldwin excelled, often traveling miles through the forests to Columbia, Strongsville, Parma, Rockport, Olmstead, always on foot, in order to meet the rustic backwoodsmen and women in some humble cabin to convey to them the glad tidings of the gospel, and greet them as one of the Lord's humble workers in the great Master's vineyard. The 'Old Red House'



was a paradise of rest and refreshment to the weary itinerants, who always were received by himself and wife as angels of mercy and harbingers of better days to come.

"Sons of God and messengers of mercy were Reverends Poe, Yocum, Sheldon, Conant, Gavitt, Thompson, Harris, and many others who helped to Christianize the new settlers and lay broad and deep the foundations of churches and literary institutions, now the pride and glory of the church and nation. Such is but a brief outline of the sacrificing devotion and labors of the founder of Baldwin University, an early friend of the writer, whose memory of his Christian example, and that of his devoted wife, is fresh to-day, after nearly sixty years, and will be cherished as a sacred memento till we meet in heaven.

"Our ardent wish is for the future success of the institution and for the approaching rally-day exercises, June 11th.

"Truly,

"Wm. M. Osborne, A.M., M.D.,

Walbrook, Md., May 29, 1902."

## CHAPTER XVII

### Another Reminiscent Letter

By an Unknown Author, and the Recollections of John Baldwin  
by a Distant Relative

THE following is a reminiscent letter, written for the Wellington (Lorain County, Ohio) "Enterprise," by an old resident, long since passed away, who was a boy in those pioneer times, whose name I have not been able to ascertain:

"My first recollection of the locality of Berea: The people all lived in log houses, some with kitchen and 'tother room,' and some with only one room. At that time John Baldwin was making grindstones, hewing them out with an old ax or any other tool that he could utilize. He soon after learned how to turn them, and did his first work on a shaft and water wheel attached to the flume under his old saw-mill.

"One winter's day, while a few boys, including the writer, were skating under the bridge, John Baldwin came along the road and called to us and wanted to know what we were doing. We told him that we were skating and asked him to come down and see us. He came, and seemed to enjoy the performance very much for a while, when we began to tease him to put on a pair and try the fun. On his agreement Norman Goodenough, being the largest among us, took off his skates, and we helped him put them on. 'Now boys,' he said, 'help me,' which we did, when

he started off—or his feet did. Well, when he had gathered himself together, he went to work at unstrapping his skates, saying that he had skated just enough. As he went up the hill, he called back, 'Boys, you cannot say that you never saw me skate.'

"About the year 1837, H. O. Sheldon, one Gilbrith, and some others, bought the mill property of Jonathan Vaughn, and started a common stock arrangement, known at that day as the Community, the principles of which I never fully understood. Gilbrith seemed to be the prime mover, and Sheldon seemed to officiate as chief fogleman. They carried things on for a while and then disbanded.

"While I was in Berea school, Mr. Baldwin and I were on quite friendly terms. He would come occasionally to my room and sit and talk quite a while on some subject that seemed to interest him, professedly to gain information, but as I understood it, to learn what I knew about matters, and he would always leave with the assurance that he had learned a good deal, and would profit by his acquired knowledge, but whether he did or not I never knew. He was one of the kind that never took a stand on any question till he knew which side was right, and then he was there, and could not be moved. He had peculiarities and notions, but they were his own, and he never tried to force them upon others. He had a big heart, an expansive soul, and an honest purpose, which later he never lost sight of or swayed from. Mrs. Baldwin was his helpmate in every particular."

One of the very interesting reminiscient letters appeared in a Cleveland paper some years after John Baldwin's death. It was an interview by that paper

of a nephew of his, an attorney, by the name of Samuel Baldwin, a distant relative, of Cleveland, who was then himself eighty years of age. It reads as follows:

"Before leaving the East, Mr. Baldwin had taken up a tract of land on which he settled and built his 'Little Red House.'

"Mr. Baldwin endeavored to establish a community in which all things were held in common, but this, almost as a matter of course, proved a failure, leaving him somewhat involved. But he was not the man to be discouraged, and, nothing daunted, he commenced to seek the means of meeting his financial obligations. While in this plight he discovered the great value of the stone underlying his own and adjoining land, and to this discovery he owed the material basis for carrying out his resolution of early years. He manufactured the grindstones by hand, with mallet and chisel. The superior quality of the stones being recognized, the demand for them increased, until it became so great that Mr. Baldwin saw he could no longer supply it without more adequate facilities for their manufacture.

"By economy and careful management, John and Mary Baldwin had accumulated some money and considerable valuable property. The opportunity now presented itself for establishing a college where their own children, and all who would avail themselves of the privilege, might receive a thorough education. Above all, they desired that the college might be a place where there would be thrown about the students a positively religious influence, one of the principal objects being to train young people for the ministry and for foreign missions.

"In 1845, hearing of the abandonment of Norwalk

Seminary, they decided to carry out, at once, their plans. Employing some men to assist him, John Baldwin commenced to make brick, and by hard labor himself, and by the assistance of others, he erected the old North Hall, the first building of 'Baldwin Institute.'

"The next building erected was South Hall, a brick structure still standing, and later, Hulet Hall was erected, mainly through the sacrifices of Fletcher Hulet, of precious memory. In 1855, the name was changed to Baldwin University. In 1886, Dr. J. E. Stubbs was called to preside over the affairs of the university. In 1887, on account of the encroachment of the quarries, and the noise and smoke, the campus was disposed of to the Cleveland Stone Company. Since that time, under the direction of President Stubbs, there has been secured a campus of twenty acres; and a fine stone building, the very embodiment of beautiful architecture and convenience, has been erected, and will be dedicated about June, 1893. Hulet Hall is to be taken down and removed, and rebuilt on the new campus. It is also intended at some time to remove 'Ladies' Hall.'

"But to return to the founders. John and Mary Baldwin did not confine their beneficence to Baldwin University, as they also endowed a college at Baldwin, Kansas, and a school at Baldwin, Louisiana, where is located the Baldwin sugar plantation. They have also given very extensively to foreign missions, a school at Bangalore, India, having been established by them."

A later interview by a Cleveland newspaper took place and appeared as follows:

"Mr. Baldwin was, in many respects, a peculiar

man, and many are the stories of his eccentricities. Mr. Samuel Baldwin, whose name is not unfamiliar to the people of Cleveland, both as a successful lawyer and as a man of wealth, in a recent interview said:

“ ‘Yes, I well remember Uncle John and Aunt Mary Baldwin. I can never forget the goodness of Aunt Mary, or the peculiarities of Uncle John.’ ”

“Mr. Baldwin, a man of perhaps eighty years, who still has a very clear memory and an active mind, related, with much pleasure, story after story of the early days of Uncle John. Said he, ‘I remember my first visit to Uncle John’s “Little Red House.” I knew that it was his because it was exactly like the house my great-grandfather built in a valley between two high mountains in Connecticut, where the British could not find his family while he went back to fight. I remember Uncle John once taught school. The scholars had whipped every teacher they ever had, but Uncle John consented to take charge of it. The first boy he caught in a misdemeanor, instead of “ruling” him, as was the custom in those days, he simply talked to him, and Uncle John never had to use the whip, just simply talking and praying, and the boys all liked him, too.’ ”

“ ‘Uncle John was always very queer, a very plain appearing man. When shoe leather was very expensive, I have known him, on Sundays, to take off his shoes till he came to the church, and then put them on. One day some men called to see him in regard to some business matters. He was not in, but they were told they would find him down in the woods by the creek. Proceeding as directed, they found a man at-

tired in an old flannel shirt and trousers, the trouser legs and shirt sleeves both rolled up, and the man hard at work. They inquired if he could direct them to Mr. Baldwin. To their utter astonishment they were informed that he stood before them. They at first thought they could do as they pleased with him, but a very short time sufficed to convince them they had met their equal in all but dress.

“ ‘Another time he went to Cleveland to pay his taxes. The clerk, thinking to have a little sport with the “old man,” delivered him a very strong lecture. Uncle John waited patiently until the young man had spoken, and then addressed to him such forcible terms that, as a bystander remarked, the clerk would gladly have disappeared through the keyhole.

“ ‘Yes, Uncle John did not confine his efforts to college building; he was also a railroad magnate, and built a railroad from the quarry to the depot, the principal motive power being oxen.

“ ‘His great object seemed to be to educate the people. Just after the war, when he bought his plantation, he used to sell small tracts of land to the Negroes, at very low prices, helping them to erect a shanty, but one of the provisions of the sale was, that they should devote so many hours per day to labor, and so many to study.’

“ ‘While from these anecdotes we may be much impressed by John Baldwin’s oddities of dress and manner, yet those who knew him saw only the greatness of his mind, for he was a man of great intellectual power, bordering on genius, and possessed of wonderful religious zeal.’”

## CHAPTER XVIII

### Growth of Berea, and Grandma Baldwin's Letters

IT IS hard to realize these days, as we travel the inviting streets and avenues of Berea, paved and lighted beyond the wildest dreams of kings and potentates of less than a century ago, with beautiful homes on every hand, set in lawns of velvet green, banked with flowers that ravish the eye, in the midst of which is a great college, housed in monumental buildings, that when John Baldwin and Mary Baldwin reached the spot, in May, 1828, less than one hundred years ago, there was no such town on the map of the universe.

Where the city now stands was an unbroken wilderness; the two hundred acres purchased by John Baldwin, before turning his back on Connecticut, was inhabited by wolves and game, still hunted by the red man, save some small clearings here and there. The real source of wealth in the sandstone underlying the property had not yet been discovered. It remained for young John Baldwin to bring to light its value and turn it to advantage as hereinbefore described.

For many years previous to the decease of Mary Baldwin, she was known far and wide as "Grandma Baldwin." One Christmas Day, when in her ninety-second year, she dictated, for the benefit of her grand-





BOYS' DORMITORY

Third building, erected by John Baldwin on  
his farm. No longer standing



children, the following interesting account of her early life, trip to Ohio, and pioneer days.

"For my grandchildren. Written them on Christmas.

"The reading of the article about Doctor Loomis, in the 'Baldwin' carried me back over seventy years.

"At the age of nineteen I sought and found the Saviour in the pardon of my sins. My stepfather, dying about that time, deprived me of my home. I found employment in two different families at one dollar a week as a hired girl; afterwards went to a village where there were good religious privileges; worked in a woolen factory for five years, most of the time for one dollar a week; saved from my wages two hundred dollars, thinking to go to school, as I had not attended any summers and but little winters since I was nine years old, but instead, the money was lent to a school teacher whom I afterwards married.

"After three weeks of travel, first by private conveyance, next by stage, canal, and steamboat, we reached Cleveland, Ohio, in the month of May, 1828. It took us all one day, in a one-horse wagon, to get to our place, now the present stone quarry, then called the old Vaughn farm, of two hundred acres, which your grandfather had paid two thousand dollars for, before leaving Connecticut.

"The township was called Middleburg, and within this five-mile square was a population of thirty families, numbering about one hundred persons.

"We went into our log house without windows or back to the chimney. Our first work was to make the chimney safe. The boxes which contained our goods

served for table and chairs for some time. One way for a bedstead was to put boards between the logs for one side, and a firm support for the other, which made quite a comfortable resting place.

"The circuit preachers soon came around to hold meetings with us. H. O. Sheldon and Brother McIntyre were on the circuit at that time.

"Brother Sheldon was the first minister I saw in Ohio. Brother McIntyre was plainly dressed in homespun clothes. I was here several years before I saw a Conference minister on the Sabbath, but the Sabbath was strictly observed by singing, prayer, and exhortation. The service was held at another log house, there being three on the place, when we came (two being occupied by the Vaughns). In the fall, we moved into one of them that had two rooms and two fireplaces, which added much to the convenience of the preachers, who had to go upstairs on a ladder to their lodging place. One of the rooms served us as a kind of study for the preachers, some of whom I have seen on their knees reading their Bible. The second year we built two barns, and the third year we built what afterwards became familiarly known as the 'Old Red House,' which for eight or ten years was used for the regular circuit preaching, many of the ministers lodging under its roof.

"The first Sabbath school of this place was held in the chamber of this house. Some of the first students of Baldwin Institute took rooms and boarded themselves. Saturday-evening class meetings were held in it, and few 'watch night' meetings also.

"One room below was called the council room where there were great talks about land purchases,

Maumee failures, community, lyceum village, Berea Seminary, and call for doing good. But the more mature deliberations were how to have a school that would meet the needs of the young people in the surrounding towns and villages, which resulted in starting the Baldwin Institute. The old house, several years from this date, was moved from its foundations and now stands quite a distance from the village in a different form and dress.

"Five thousand dollars was received from the first ground sold for quarry purposes. The wife and mother was called in to consult how this money should be disposed of. She soon decided that the older daughter have two thousand, the husband have two thousand, and she could use one thousand for missionary, etc., etc., which they assented to. At the time I did not think of the past incident, but after a while it came to me, 'Here is your two hundred dollars, with compound interest, which was used in Asia, Africa, and America.'

"The same person wished me to lend him money again, as the *dear man* saw so much that needed to be done, that he wanted to do his part. When it was returned, two hundred dollars was in gold pieces of twenty each, and an extra coin. I gave Dr. Schuyler two hundred dollars in gold, who said at the time, it would greatly help to put the roof on the 'Ladies' Hall.' When the front of the building was finished I gave two hundred more."

What lessons of economy, unselfishness, and simple faith and trust are found in this last message to her descendants, as exemplified in her life and in that of her great husband from youth to old age! They

labored and planted. We are reaping the fruitage. Do we appreciate this heritage? If not, let us now resolve that they shall not have struggled in vain, but on the contrary, let us carry the torch they lighted to the ends of the earth by emulating their example.

## CHAPTER XIX

### First Settlers

#### Pioneer Days and "Old Red House"

THE first permanent settler in Middleburg Township was one Jared Hickox, who came with his family in 1809, and settled in the vicinity where Berea is now located. A year or two thereafter the two Vaughn families came into the woods and partially cleared the two-hundred-acre farm, later purchased by John Baldwin. A period of about nineteen years elapsed between the arrival of the Hickox family and the coming of John and Mary Baldwin, in May, 1828.

In the meantime but few settlers had, from time to time, come, made clearings, and built themselves log houses. When the Baldwins arrived there were only thirty families, as Grandma Baldwin states in her letter, in the entire township of twenty-five square miles.

The only highways then worthy of that designation were "River Road" and the one leading from Columbia to the "turnpike." Through the woods there were, here and there, what the people called "mud paths," zig-zagging among the trees, that the settlers traversed with oxen by means of mud boats, or flat-bottomed sleds. A young man from the "East," who visited the township in 1831, three years after the Baldwins came, described it in a letter as "a wilderness where wolves howled nightly close by the scattered farms of the pioneers."

In every sense of the word it was the period of the hut; the rain trough under the eaves made from a log, with a gourd for a dipper; of oxen and ox-carts; of mud-plastered chimneys; mud-filled chinks between the logs of the settlers' habitations; and ladders for stairs to reach the upper story; with bare rafters and rough boards for ceilings. The weaving loom was found in nearly every household. There were no pianos, organs, telephones, radios, victrolas, phonographs, or moving pictures—the human voice alone produced the music. But it was real music, the voice of the soul sounding praises to the King, and expressed the heart sentiments of those toilers in the woods.

Harvesting machinery was unknown. All grain was cut with a sickle and pounded out by a flail on threshing floors. Grass was mowed by means of the scythe, and raked by hand. There was no horse fork to lift the hay to the stack or stow it into the mow; the work was done by main strength. Wooden mould boards turned the sod, by oxen, that now yields to the steel and gang plow. The land was fitted by rude drags, the frames of which were fashioned from crotched tree limbs, instead of the modern discs, cultipackers, and rollers.

No gas or electric lights, not even oil lamps, glowed in the cabins; nothing but tallow dips, whose flickering flames were somewhat aided by the glare of the open fireplace. Books were scarcer than dollars; the daily newspaper unknown. In those days it took months to get information from the Orient, and weeks from Europe. Now, the people who live in this same territory read in their morning



paper what happened in Peking, China, while they slept. Then, a journey of three hundred miles was an event in the life of the person who made it, and was taken note of by all the settlers; now, one out the same community may encircle the globe without taking leave of his neighbors and reappear upon the street, his absence having attracted little or no attention. Journeys then had to be made on foot, or by means of the lumbering ox-cart, in and out of ruts, among trees and stumps, fording rivers and streams for lack of bridges, laboring through treacherous swamps. For his trip the traveler was garbed in plain homespun, homemade clothes.

To-day, high-powered automobiles transport the inhabitants in regal ease along the beautiful highways, avenues, and streets, in which miles do not count, every hour of which affords a keen sense of delightful exhilaration.

There were no mail boxes or deliveries; in fact, there was not so much as a post office in Middleburg Township when the Baldwins arrived.

Of all the settlers who came to better their condition, during the nineteen years preceding the arrival of the Baldwins, none had grasped the tremendous possibilities that lay in the rock beneath their feet. It remained for the keen eyes and alert brain of John Baldwin to discover the real hidden treasure and turn it to advantage. Until John and Mary Baldwin appeared upon the scene, no effort had been made to organize the inhabitants into a church to call sinners to repentance, or gather them for preaching by the circuit rider; nor had any Sunday school been established. This young couple had not been long on

the ground before they turned their attention to these matters. They not only had their own family altar, but they invited in the settlers from Sabbath to Sabbath for divine service and exhortation.

John Baldwin came into the community, as stated in the introductory chapter, like John the Baptist, crying in the wilderness, "Repent ye, for the kingdom of heaven is at hand." Daily the Scriptures were searched, and family devotions were never forgotten. The Sabbath (save only works of necessity) was given over entirely to religious service and Scripture reading. "Search ye the Scriptures for they are they which testify of me, and in them ye think ye have eternal life," was to them the will of God. Through the efforts of the Baldwins, traveling preachers soon began to put in an appearance at the settlement, and for nearly ten years services were held in the "Old Red House," built by the Baldwins the third year after their arrival, as Grandma Baldwin states in her letter.

On taking a survey of his possessions, and the needs of the surrounding country, in the way of temporal things, John Baldwin made haste to construct the three mills on his farm, as stated—a saw mill, a grist mill, and the third, a woolen factory. To provide the water power necessary to operate the machinery of these enterprises, dams were built across Rocky River, and ere long the great forest trees of the locality were being converted into lumber, grain of the settlers ground into flour and feed, and the wool of their flocks made ready for the spinning wheels.

The erection of the "Red House," later called the "Old Red House," was an event in the history of

the township, for it was its first frame dwelling. As the years passed this plain old structure became famous in many other ways than as the residence of John Baldwin and his family. A description of it will be timely at this point.

A simpler wooden dwelling, so far as external adornment was considered, could not have been planned. Its lines were unbroken by so much as an ell or porch. It was just a plain, oblong affair, two stories in height, with a cellar under all, and plenty of windows, for sunlight cost nothing and tallow dips were expensive. Large, hospitable fireplaces furnished warmth in cold weather. It was built for the sole purpose of housing and rendering service to humanity. For fifty years it was the family residence and a home of refuge to preachers, runaway slaves, struggling students, and weary travelers.

In the cellar of this unpretentious structure John Baldwin shaped with an old ax and some primitive tools the first grindstone, as stated, ever made in Berea, out of which humble beginning grew the great "Berea Grit" grindstone industries. Out of the discovery of the value of the stone on their farm for grindstone and building purposes, John and Mary Baldwin came into possession of the wealth that made it possible for them to lay the foundations of the institutions for Christian education, as previously described.

The latch string was always in sight and the kind hearts within ever granted an abundant entrance. Truly it was the abode of good Samaritans. The structure was about fifty feet in length by forty feet in width. The upper chamber was used principally

for the Sunday-school and divine service. On its completion, to preserve it at its smallest cost, the building was painted red, and red it remained through all the years until it ceased to be occupied as a dwelling, when its very rock foundations gave way, under the relentless steel teeth of the steam shovel of the Cleveland Stone Company.

The "Old Red House" was noted for another thing. As stated, John and Mary Baldwin both hated slavery and sympathized with the black bondman. If a poor runaway making for liberty could reach the "Old Red House," he knew he would find a haven and be fed and helped on toward Canada and liberty.

## CHAPTER XX

### John Baldwin Goes to Kansas

Erects Grist and Saw Mills and the First College Building in the Territory. Son Milton Dies. His Funeral

JOHN BALDWIN was by nature a pioneer. The beaten paths along which the multitude traveled did not appeal to him. His disposition led him into new fields in which he could be of service to those in sore need of help.

With Baldwin University established, to which students were coming from far and near, and from which they were being graduated, going out into the world filling positions of leadership in the various callings and professions, he turned his face again toward a new country, the great West, and although he had reached at this period his fifty-eighth year (the age when most men begin to slow down and think of retiring), his nerve was as strong, brain as keen, and heart as warm, in his quest for new worlds to conquer, as when he landed in Middleburg Township at the age of twenty-nine.

At this date Kansas was a Territory, the abode of tens of thousands of prairie wolves, wild buffaloes, and wandering tribes of Indians. Scattered settlers here and there lived mostly in sod houses or dug-outs. For some years it had been the battleground of civil strife between contending forces over the question of American slavery. On the part of those in the South, who believed in that institution, bloody effort

had been made for some time to capture her soil to the end that when admitted into the Union as a State, it should come in with a constitution allowing that "sum of all villainies" to be legalized and carried on in the new commonwealth.

On the other hand, the enemies of this giant evil residing in the North were as determined that such a program should not be carried out. To head off this Southern iniquitous move, the Northern friends of liberty and haters of slavery poured into the Territory as permanent settlers with a view to outnumber and outvote those from the South when the question of the adoption of a constitution for its admission into the Union should come up.

It is not necessary to go into the history of that struggle at any length, as it is common knowledge. It is well known that hundreds of roughnecks, armed to the teeth, entered the Territory, principally from the State of Missouri, with no thought of remaining as citizens, but solely for the purpose of outvoting at the ballot box those from the North and forever fasten slavery upon the new State.

When they saw they were being outnumbered and liable to be defeated in the elections, they resorted to the torch, shotgun, and dagger. John Brown, leading his four sons along with others, was probably the most conspicuous fighter of the Northern forces in that bloody contest. It lasted several years. It was "war to the knife, and the knife to the hilt." So successfully and bravely did John Brown marshal and deploy his forces of civilians against the marauders, that he was thereafter known as the "Old Hero of Osawatomie." Many lives paid

the penalty of that struggle. Property was stolen, houses pillaged and plundered, inhabitants murdered, but it ended in victory for the friends of liberty.

When John Baldwin entered this Territory the combat was still on, but drawing to its close. He saw that by the logic of events there would be a great work needed in reconstruction in building for the future. In this enterprise he was determined to have a hand.

He chose for his field of operations a spot in Douglas County near the northeastern part of the Territory on the "Sante Fe Trail." There he platted a town and gave it his own name, "Baldwin City," now a beautiful college village. He also built a steam saw mill and grist mill, and erected in his village the first college building that had ever gone up in the Territory. The Methodist Episcopal Conference that then took in that Territory accepted the building and its campus for college purposes from John Baldwin, in which it started a university for Christian education, to which the Conference gave the name of "Baker University," naming it after the bishop who was then presiding over that organization.

The erection of the university structure was commenced the same year and finished the following summer of 1859; its doors were opened for students in September of that year.

A real estate company, called the "Palmyra Land Company," was organized immediately by others, after the building was erected, and a town laid out by it some little distance therefrom with the view of selling real estate, which the promoters expected would be boomed by reason of the university, but

contrary to their expectations, John Baldwin's town alone grew up around the building.

Within two years from the time John Baldwin entered this Territory, he had laid out a town, built a grist mill, erected a saw mill, put up a university building, and turned it over to the Methodist Conference, then assisted in its founding and expenses and saw the students coming and going.

To-day, Baker University is the finest Christian institution of learning in the State of Kansas. It has many splendid monumental buildings, fine equipment, and every facility for carrying on higher education.

John Baldwin looked to it that all deeds conveying property in his Kansas village should have a clause forfeiting the title in case any intoxicating liquors were sold on the premises; another thing he did not overlook, and that was that its doors should be opened alike to the boys and girls, blacks and whites, and in short, to all nationalities, whatever their race or color might be.

He was as plain in his garb in Kansas, and manner of life, as in Berea. Wherever he lived he was the same John Baldwin. When he left for Kansas he took along ten thousand dollars in gold (that would be the equivalent of one hundred thousand dollars these days) and a large three-flued steam boiler. These flues he filled with woollen yarn, to save extra freight on the same. He disposed of the yarn as legal tender in paying off the help he employed in the erection and construction of his buildings. He also shipped at the same time, to Kansas, a large number of grindstones, to dispose of in like manner.



I quote from a letter written by one, who was a young man at the time in Douglas County, and who, with his father, worked for John Baldwin, in hauling his grindstones and machinery from the railroad to the spot of his enterprises. His name was George W. Toothache (a strange name), a State oil inspector in Kansas at the time he did the writing. He says:

"I was a lad of fourteen when Baldwin first came to Douglas County, Kansas. He was a prominent church worker and a man of considerable means. As to his personal appearance and dress he was very eccentric. He was clad in blue overalls and a striped hickory shirt, which was seldom buttoned in front, and he usually went bareheaded and barefooted. My father and I hauled all his machinery from the railroad over the old Sante Fe Trail. The boiler was a large one of the old-fashioned type, having three great flues, running from end to end. These flues were packed full to overflowing with stocking yarn. At the same time he shipped there a large quantity of grindstones from Berea, Ohio. These two articles were his legal tender for all labor employed in erecting his mills and school building. When persons applied for work, he would say, 'I haven't much money but I can pay you in either grindstones or stocking yarn.'"

John Baldwin's eldest son, Milton Baldwin, was a graduate of Baldwin University. He was elected as the first president of "Baker University." This election took place in the spring of 1859, before the university building had been completed. The son went to Kansas to enter upon his duties that fall. He soon thereafter contracted a cold, which de-

veloped into typhoid fever, and he died in September before assuming his duties as president. Mrs. Baldwin did not go to Kansas. She remained in Berea. A Mrs. Duvall, who was present at his funeral, said in a letter she wrote, "I was at the funeral; the flies were thick and the weather was hot. The stricken father, far from his home and friends, sat by the casket alone and kept the flies away during the simple burial service of his son." His death was a great blow to the father, but, Abraham-like, his faith never failed him. Milton Baldwin married Ruth N. Shelton in 1853. He left a daughter Mildred, who married the Rt. Rev. Francis Key Brooke, Bishop of Oklahoma. He passed away a few years ago; she resides at Gambier, this State, and has two daughters.

How characteristic of the man was his every move in his Kansas venture! Wherever he was, under whatever circumstances, whatever the calamity might be, he rose to the occasion. A more noble Christian young man never grew up in northern Ohio, or graduated from the institution his father planted in Berea, than Milton Baldwin. Like his illustrious father, he stood for the highest ideals, and though his young life, so full of promise, was cut off in the vigor of youth, as he was but twenty-six, his great unselfish soul goes marching on.

Baker University graduates are found in all honorable walks and professions of life; some are missionaries in foreign fields; many have marked high in the various affairs of life. This institution has done much to place that great State in the forefront as perhaps the most progressive in all that makes for

the common good of any of the added commonwealths since she was admitted into the Union, evidenced by her wonderful crops and high-class citizens who have made the once desert portion blossom as the rose, and her writers, statesmen, and orators stand out conspicuously in the nation. In fact, Baker University has ever maintained the spirit of John Baldwin who left his impress upon the institution for right thinking, right living, and frugality, that has had much to do with its success. While the institution had in its early days a financial struggle, the friends of the university now look back with commendable pride upon those days when dollars looked large and were few and far between.

John Baldwin preached to the beginners the doctrine of economy, faith in God, and the brotherhood of man. He was by nature such a pronounced leader of men that whenever he left his impress upon a movement it seemed to be a guide for those who came afterward. Though many years have elapsed since John Baldwin did his work in Kansas, that fact has not caused his name to be forgotten, or his teachings in and about the town of Baldwin, and the institution, both by precept and example, to be overlooked. And so the seed sown by that great character in the soil of Kansas multiplied itself, and will till time shall be no more.

## CHAPTER XXI

### Kansas Evidence, Continued

Mrs. John Baldwin, Jr.'s, Article on Baker University and John Baldwin

THE following article, written by Mrs. Lury Gould Baldwin, was published in a Berea paper, August 31, 1906. It gives many of the facts and sources of information as to John Baldwin's part in the founding of the town of Baldwin, Kansas, and Baker University, when it was still a Territory, and the erection by him of the first college building ever put up in that now great State. It reads:

"During my recent visit to Lakeside, Ohio, I met Mrs. S. B. Duvall, of Delaware, Ohio, who gave me much valuable information concerning Baldwin, Kansas. She was, with her husband, formerly a missionary at the Indian Agency near Baldwin. She also gave me access to some historical facts which I have transcribed.

" 'Baker University in 1859. The first college building in Kansas was built by John Baldwin.

" 'February 3, 1858. The Kansas Educational Association was chartered by the Territorial Legislature. It was an organization of ministers and the charter empowered them to establish a university at or within one mile of Palmyra. The section south of Palmyra was deeded to the Association. Bishop O. C. Baker presided over the Conference and the new religious educational institution was named after him.'

"The first structure referred to, which is now known as 'Old Castle,' was commenced during the same year, and the doors were opened for students in September, 1859. 'The Palmyra Land Company' had expected the college would boom their town. On the other hand a new town grew up around the college, and a new main street developed, which was a misfortune to the merchants of old Palmyra on the 'Santa Fe Trail.'

"The land donated for the school was afterwards bought by the 'Palmyra Company,' but the deed specified that unless a school was maintained upon it, the land would revert to the donor or his heirs. The town which sprang up around the college was platted and laid out in lots and blocks by a shrewd but eccentric Yankee, named John Baldwin, who had established a saw mill and grist mill there in 1858.

Baldwin was a Connecticut school teacher in his youth and came to Kansas from Berea, Ohio, where he owned extensive stone quarries. George W. Toothache, a State oil inspector, living at Argentine, was a lad of fourteen when Baldwin first came to Douglas County, Kansas. John Baldwin was a prominent church worker and man of considerable means. Says Mr. Toothache:

" 'So far as his dress and appearance were concerned he was very eccentric.'

"Clad in blue overalls and striped hickory shirt, which was seldom buttoned in front, and he usually was bareheaded and barefooted. Mr. Toothache says:

" 'My father and I hauled all his machinery over the Sante Fe Trail. One boiler was a large one of the

old-fashioned type, having three great flues, running from end to end. These flues were packed full to overflowing with stocking yarn. At the same time he shipped here a large quantity of grindstones from Berea, Ohio.

“ ‘These two articles were his legal tender for all labor employed in erecting his mills. When persons came for work, he would say, “I haven’t much money, but I can pay you in either grindstones or stocking yarn.” ’ ”

“In all the deeds that were given by the ‘Kansas Educational Association’ was stipulated, if any of the ground was used for the sale of intoxicating liquors it would revert to the association.

“Milton Baldwin, the eldest son of John Baldwin, was elected as first president of Baker University in the spring of 1859. He went to Kansas with his father in the fall of 1858 to assist him. He contracted a cold soon afterwards, which developed pneumonia, and he died in September, 1859. Mrs. Duvall was present at his funeral and says: ‘The flies were thick, and the weather was hot. The stricken father, far from his home and friends, sat by the casket alone, and kept the flies away, during the service for his son. He was wont to speak of his Western enterprise as his “Kansas Failure,” and the money invested, I know, embarrassed him for a long while after his return to Berea.’ ”

“Baker University has passed through many vicissitudes. The first stone building erected was used as a place of refuge for the people of Baldwin during the ‘Border Ruffian Days.’ ”

“At present there are twelve hundred students en-

rolled. Prof. O. <sup>G</sup>Markham has had an honorable position on the faculty of Baker University since 1887, the second year after his graduation at Baldwin University in Berea.

"Lury Gould Baldwin."

In the printed alumni record of Baker University for 1917 is found the following with reference to the institution:

"September, 1866. Report of the State Superintendent of Public Instruction:

"Baker University is the oldest living working institution in the State and has more pupils than half of the other denominational schools in the State. It has usually been crowded up to the capacity to accommodate students. From our earliest history as a State, it has done a noble work in sending out successful teachers to the common schools of the State. We have here developed in symmetrical proportion the threefold nature of education, the mental, the moral, and the physical."

## CHAPTER XXII

### John Baldwin's Kansas Life, Continued

#### Estimate of the Country and Remarks on Slavery

THE Professor Markham in Baker University mentioned in previous chapter wrote a letter to Mrs. John Baldwin, Jr., March 15, 1909, in answer to one she wrote him, from which I quote the following:

"The other day I received a letter from the daughter of Moses S. Thompson. Mr. Thompson was a trustee of this school and lived here in the latter fifties and through the sixties. In her letter giving information concerning her father, she encloses a letter, recently turned over from among the papers of her father. This letter was dated July 22, 1858, and written from Berea, Ohio, by John Baldwin, with a postscript from his wife. The place where Mr. Thompson then lived is not suggested in the letter. I rather infer it might have been in Connecticut. We treasure this letter very highly indeed, as it describes in few words the impression that Kansas made upon John Baldwin. May I quote?

"It is the finest country I ever saw for soil and climate. The people are diligent and enterprising. Slavery cannot get a start. Baker University is fifteen miles south of Lawrence, and forty-five miles west of Kansas City on the great Santa Fe. I intend having a saw and grist mill near the university. It is possible you may be the very person to do something



in that line, etc., etc. I propose returning in September. My expenses in getting there are from fourteen to sixteen dollars, second-class fare. Time about one week.'"

## CHAPTER XXIII

### Copies of Private Correspondence of John Baldwin

Written to His Son John While on His Kansas Venture

JOHN BALDWIN was at this time, as stated in a former chapter, sixty-one years old. His son John, Jr., twenty. After starting West he wrote his son a series of letters, instructing him how to proceed in looking after his various business matters in Berea, and what his conduct should be while he was gone, toward his mother.

The following are copies of the letters so characteristic of this uncommon man:

“Winter of 1857.

“Now, John, you mind what I say: take charge of everything, just as if it were your own, and remember, property is property, and is sometimes hard to get, and sometimes hard to do without. Well, see that Crafts draws logs, white wood and white ash, twelve feet. Hard wood, the length for studs, for finishing building to be sawed. Get a sharp file, keep his saw in good repair. If snow goes off, have Crafts keep up fences. Have Joe finish as many of his tables and cupboards as he can, and the partition in gallery. Assist him to get table legs. Have Crafts fetch ash tops and supply wood. (These related to one of the college buildings he was putting up.)

“Hope, if there comes water, you and Joe will



MILTON BALDWIN, SON OF JOHN BALDWIN, SR.,  
AND HIS WIFE

He was the first elected president of Baker University, Kansas, but died just before assuming the duties in 1858, at the age of 29



do your best at the mill. Saw either inch white wood or three-inch scantling.

"Now, to make a saw go, sharpen a little down. Set by a straight edge. Watch the back as it runs in; if it don't pull straight, run back, change set, try again; if it don't mend, run back, try again, till it goes right. Shut the boys out of the stone building."

"February 3d, 1857.

"Dear Son John: Mississippi River, fifty miles below Cairo, on board the 'Illinois.'

"Not knowing that I shall be able to stop, I write that my passage is paid to New Orleans.

"Saturday, one o'clock, battling with the ice, breaking our rudder, and mending, wooding and stopping by night, we have gone fifteen or twenty miles in a little more than two days.

"I am pleasantly situated in a good warm cabin. The weather has very much abated in its severity. My boils have mostly left me, and I think my health is improving. We have in the cabin about two hundred, all of the different classes of society. Numbers on board bound for Texas. They think it is the goodly land and think my views, if carried out, would succeed admirably. I do not think I shall go there this time. I think of going to Jamaica, as I think it the best chance to test the influence of a Southern climate on my health.

"Sunday morning, ten o'clock. Moving slowly down the Mississippi. About one hundred miles above Memphis. Passengers all civil. Mostly reading. Trying to get a minister to preach. He has declined. Claims to be a missionary in Louisiana.

I am in hopes the boat will stop in Memphis long enough for me to see Milton. (He was there teaching.)

"Tuesday morning, ten o'clock. Ten miles above Memphis. Sunday, about noon, ran into a gorge of ice, stuck fast, remained there till Monday evening, eight o'clock. Repaired the boat and have come down to Plumb Point on the side of an island, where we are held up with two other steamboats. The ice has blocked up the river below and we are waiting for it to give way. The weather is warm and moist. It rained a little this morning; there is no snow. The pigeons are flying. Ducks and geese plenty. It seems about like the first of April. It will cost me no more if I should be four weeks getting to New Orleans than four days, as I am in a fine cabin and fare well. Yesterday the porter on a boat near us fell overboard in drawing a pail of water, struck his head on an ice cake, and broke his neck. While I am writing, the wild geese are flying by the boat.

"Now John, I want you to make your ma and sisters as happy as you can. You have more responsibility than ever before and I hope you will show yourself a man. My present purpose is to go to New Orleans, then to Havana, then take the English line of steamers for Kingston, after spending some time at Jamaica. Return either by New York or New Orleans to Berea, in hopes of being a healthy and wise man. When a letter could reach me, I do not know though I feel anxious to hear from home. If I should get to Memphis I hope to see Milton. Brother Ferris is on the boat with a lot that are going to Texas with high expectations. We occasionally see a darky on the shore.

"Thursday, ten o'clock, January 29th. Boat still tied up at Plumb Point with four other steamboats. Have learned the river choked up with ice so there is no getting through till the ice gives way. There are ten boats about ten miles below that can't get up. I can't mail any news before I get to Memphis.

"Your father,

"John Baldwin."

"1857.

"My wants:

"I want John to make his parents happy by being good and doing. I want Joseph to act in harmony with John in and about the mill. I want Crafts and Andrew to hew timber on Gardner's land, and lay track till it is through the deep cut and then lay this way from old post office. I want James to take care of the cows and oxen and draw cars and timber. Andrew must cut the wood and get up and make the fires while James milks. The money from railroad must go to Crafts and Andrew. The garden to be planted to potatoes, principally in rows or drills, east and west, entirely straight so as to plow between, and so with anything else. Plow and plant immediately after. In a week or two the cattle must be turned off the bottom by fixing a fence at the foot of this side camp ground."

"Cincinnati, Monday, March 19, 1858.

"Dear John:

"I have safely arrived on the bank of the Ohio. Got a good supper and am comfortably situated for the night. To-morrow, at twelve o'clock the packet

goes down the river. I propose going to Paducah. There has been no rain here. The ground is settled and the roads are dry and spring seems to be coming apace. I had for company in the cars, as far as Columbus, Professor Monroe and other members of the legislature and also Professor Harris. My watch is true. It does not differ three minutes from the time here.

"Now, John, I shall think often of home while traveling and I hope, if I return, to hear your mother say that you and the girls have done finely.

"From your father with the fondest of feelings,  
"John Baldwin."

"St. Joseph, Friday Morning, 1858.

"Dear Son John:

"I went direct to Cincinnati. Purchased a locomotive steam gauge for twenty-three dollars. Put in carpet bag and went to St. Louis by M. O., \$6.25, traced out about yarn. One box was recovered from the wreck, sold for six dollars. It did not pay expenses on freight and charges. Fenton had the bill of shipment of my things. Said they would come soon. Freight is twenty-five cents per hundred to Kansas City. I think it will get through safe. I ticket from St. Louis to Hannibal, St. Joseph, and down to Leavenworth for three dollars. Hope to get through safe. Will write again after I get through. I think of home and all; till I come I want you to be a man. You have a good home. I trust you prayed and will try to make me as happy as you can.

"I enclose a counterfeit dollar I took of Rogers. You will hand it to him. It is so bad I have not



offered it. There can be no mistake as I have nothing of the kind with it in my pocket. Write me at Palmyra.

"Your father in haste,  
"John Baldwin.

"P. S. I have lost my knife as you see by now."

"Baldwin City, May 4, 1858.

"Dear John:

"I wrote you from St. Louis and then came on Friday to Leavenworth, took the stage on Saturday morning to Lawrence, and in the evening walked to within four miles of Palmyra. It was dark. I stopped for the night, went early in Sunday morning to the school house, attended meeting, had a good time. Monday morning, went to the mill, found it was capable of doing as well as we contemplated. The corn mill, if sharp and pushed, can grind well fifteen bushels in an hour.

"I think on the average it will do ten bushels. The mill has not, so far, paid its expenses for very good reasons.

"I think, now, it will be my duty to get up a mill for grinding wheat, which looks well, and as there is no mill in fifteen miles, the nearest way, and forty or fifty the other three ways.

"The mill for corn has an excellent reputation. It makes *good meal*, which is seldom done in the territory.

"I think the same may be done with wheat and a custom secured of not less than one hundred bushels a day.

"I think it will be my duty to stay till I see the mill doing a good business and in successful hands.

"I trust it may all be brought about in the course of the season.

"You know, John, you have a great responsibility. The care and government of yourself. The care of mother, Mary, Martha, the Indians, the Dutch, etc., now let me hear how you prosper and all about matters.

"It takes a long time for letters to get through. I hope you will keep sending them off.

"Your father,

"John Baldwin."

"Friday Noon, May 12, 1858.

"Dear Son John:

"I have just received a line from Fenton and Br., stating rest of things 2 of May in good order and forwarded.

"I also received by same mail from Kansas City that they have arrived.

"I am more than ever convinced of the great importance of a flour mill; a-plenty of wheat growing, no mill near; there will be all a mill can do and big toll. They give a quarter of corn for grinding. Mill makes the best meal in Kansas. Stones have ground as high as two bushel in five minutes. Will grind fifteen bushels in an hour, fine.

"I have commenced cutting shingles and nailed about two thousand on; hope to enclose soon.

"Mill has been exposed and little done to earn anything.

"I have a deed for my sixty acres of timber. It has advanced in price. I also have a deed of nine-

teen lots in Prary City. Cattle all alive; thin but gaining.

"Engine and mills work well when they run but can't go for the want of a shaft. I expect to have one soon.

"I must fix up a good flouring mill. It will pay better than anything else. I have no doubt, when fixed right, it will clear twenty or thirty dollars a day. Willis wrote Baker to let me have money. I have wrote Willis to that effect. If he can let me have funds to put in operation my flouring mill, I can pay back with interest in the future, and make money out of it.

"I believe a flour mill can clear two or three thousand a year or more. I am confident of success if I get funds to carry into effect. Please present the subject to Willis. I do not think I ought to return before I see my object accomplished, which will take some time. I wrote for ten tons grindstones. Ship at the best figures if you have not already. I believe a grindstone depot can be established here to profit. I hope you will have a care for my business as though the property were your own, so that when I return I shall find you a full-grown man. Make your ma and sisters as happy as you can and that will make you happy. I shall write as often as twice a week, and I want you or some one to do the same. Keep writing whether you hear or no and I will do the same.

"Your father,

"John Baldwin.

"P. S.—Kiss the babies for Grandpa J. B. and tell Mary there is lots of strawberry here."

"May 29, Praira City, 1858.

"Dear John:

"I have not heard from home since I left. Will you write soon.

"I hope to be home about the first of July. Let out the hay to be mowed, and my half put in the barn. Don't let so much to one. They will not do it in season. Do your best at collecting; money must be used here. A saw and grist mill must start as soon as may be. I have a good rock to build on in center of Baldwin City. Great wheat country. Have one block in center of twenty-two lots. Bought two yoke of oxen, ten dollars a yoke. Peg them down on Praria with rope forty feet long. Strawberries beginning to get ripe. Blossoms on the meadows in abundance. Oh, John, this will make a great country for some of my children; only put forth a helping hand and all will be well. I have written to your ma and Milton and Rosanna by to-day's mail.

"John, be a good boy. Love to all.

"Your father,

"John Baldwin."

"Baldwin City, Sunday 23, 1858,  
at four o'clock.

"Dear Son John:

"I have just returned from meeting. Good preaching by Brother Buts; class meeting very good. We are living in our shanty comfortable and happy; eight in family and two children—five Indians, three Yankees. Lawrence is with us. I have written three letters to Milton on business. I hope he has them now. John, you and your sisters must take the whole re-

sponsibility, as I hear your mother has or will go to see her mother, and prove how capable you are of meeting the expectation of your parents."

Note by J. P. Baldwin. This original letter continues as follows on the same sheet of paper:

"Shanty, June 6, Sunday morning.

"Brother Ames and his partner have been with us two days. By them we heard from home for the first time since we left. I have written and traveled to the post office and failed to receive anything till I am perfectly astonished. *What does it mean*, not a paper, not a pamphlet, not a letter nor any evidence there is a human being on earth with whom I have any connection. I know not whether your mother has gone East, or whether she intends going. I know not the time of the closing of school or even whether there is any school kept at present. I know nothing of neighborhood affairs nor of business matters. I have only learned my wife had gone out and Mary playing on the piano and John was blacking the boiler. That is the *whole history*.

"From your father,

"John Baldwin."

## CHAPTER XXIV

### Letter of Son John to Father

And More Letters to Son

"Berea, Ohio, June 24, 1858.

"My Dear Father:

"I received a letter from you June 7th, the day that Milton started on his car. I did not reply, because I thought Milton would be with you before any letter would go. I also received another letter from you a day or two since. To that one, I now answer. You said in your first that you would be home the first of July, but as you said nothing of it in your next, I thought you must have meant the first of August. I am doing quite a business on the R. R. but don't know how long it will last. It keeps me pretty busy. Whitney is loading rubble stone. We average about four cars a day. The school has closed. Exercises went off finely. I send catalogue, also College Gazette. Mother has not yet returned. We expect her shortly. We have very hot weather. Houseman wants to cut hay. He also tells me if I don't let him pasture his horse on the hill he won't keep up the fences for me. I tell him, let the fences alone, and they will stay up of themselves. McBride wants his crossing fixed. The fact is it don't need it but he wants to raise a fuss, so I told him you did not leave any instructions with me about it, so I could not do anything, but you would be home after awhile and I presumed you would make it right. The city

## LETTER OF SON JOHN TO FATHER 125

marshal, Barto, the great, told me the other day, that there was complaint about the timbers lying along the track in front of O'Brien's. So I, as I had to repair the track, *forthwith* removed two of them. The others still lie at his order. I don't know but they will be sold to pay the expense of removing them. If they are, I shall bid. Patterson wants a drain in front of his house. If I get time I shall try and do something for him.

"Adua Warner paid me \$150.00, which I endorsed on the note. He said it should have been \$200.00 but this was all he could get at present. I paid \$50.00 to John Clark, on the Eri Warner note. *Was that right?* Milton thought we ought to pay it. I won't pay any more without your order to that effect. I have now about \$150.00 on hand. *What shall I do with it?*

"We are all getting along finely at home. Mary churns the butter, sweeps the kitchen, and plays the piano. Martha sets the table and helps Mary. Andrew feeds the pigs and drives the steers. And I milk the cow and tend to affairs of the family and also have a general oversight over matters in general. We expect mother home shortly.

"Please tell Milton that I am so busy that I will not have time to go to Canada for him as he wished. I recd. his letter from Terre Haute and have sent the grindstones. Hoping to hear from you shortly, I close,

"I am, your son,  
John Baldwin, Jr.

"Joe Spears is in town."

"Kansas City, Aug. 20, 1858.

"Dear John:

"I have got through safe and expect to start for Palmera soon. I bought a grist mill in Cincinnati that will be on soon. I think it will answer the purpose well. I enclose your *pass*. I have had no good chance to write before.

"My money matters are such as to require rigid economy to succeed. Try and do the best you can in financing.

"I shall have to raise the money when I return that I should have collected. I got some credit on my mill that must be paid at the end of ninety days without fail.

"Tell Martha and Mary to write without fail.

"My love to all. I will write again soon after I get through.

"Dear John, I hope you will have a good camp meeting.

"My love to all.

"John Baldwin."

Baldwin City, Sept. 9, 1858.

"My Dear Son:

"I have recently received lost letters from you. One enclosing the bishop's and the other Joseph's, and while you have life and health, my letters to you convey the melancholy tidings that Milton has gone to the Spirit Land. He rests from his labors and his works follow him. If the prayers or sympathies of the pious had saved him, he had not died. We could not keep him. He has gone to his heavenly Father.



He fell asleep sweetly in Jesus and when the spirit had fled, his clay was lovely; and while the lady of the house was afraid to stay where a dead person was, it was the delight of my heart to stay near clay so lovely till it was laid in the rock to rest till the resurrection morning. It will come forth all glorious. Milton can now enjoy the delight of his heart in singing the praises of his God. *Our loss is his eternal gain.*

"My dear son, shall we meet him in yonder bright world? Try and comfort your mother and sisters. I would gladly have returned when Milton died but could not.

"As soon as I can arrange my affairs I shall return home. My health was never better than now.

"If they go to sell my property on another man's debt, tell them to hold up till I return, which will not be long.

"I am glad you take so much interest in domestic affairs. The love of a father and mother and sisters will center on *one lone boy*.

"Tell Rosanna if she can stay till about the first of October, I hope to see her.

"We hope in two or three days the mill will turn by steam. The toll is every fifth bushel of corn or wheat. The largest crop of corn I ever saw.

"Been some ague but is abating. Give my love to mother, sisters and Ruth and little Milly.

"From your father,

"John Baldwin."

Baldwin City, May 5, 1858.

"Dear John:

"I have concluded to establish a grindstone depot in this place to furnish a supply for the south and west of Kansas. Will you be so good as to get a carload, ten ton of good, assorted series of stone of Fletcher Hulet and get Willis, if he is there, to assist you in shipping them, John Baldwin, care of Gilham and McDaniels, Kansas City, Missouri.

"They can go best by way of Cincinnati, and be shipped from that point.

"The river is up and freights are only twenty-five cents a hundred from St. Louis, perhaps cheaper.

"Make the best arrangement you can. Perhaps L. Baker can assist you.

"John Baldwin."

## CHAPTER XXV

### Paper Read By John Baldwin, Jr., on Founder's Day

THE following exceedingly instructive and interesting paper was read by John Baldwin, Jr., now deceased, son of the founder, on "Founder's Day," October 6, 1919, when he was eighty-one:

"It is altogether fitting and proper that we keep in mind and revere the memory of the founder of this school—this school which did so much for us of the older generation, and which is doing so much for you younger people, and it is well to remember that the money that we pay in here for our education does not repay the cost and expense of these buildings, of these grounds, of these teachers, and of all the facilities which we enjoy.

"These facilities are largely the result of the generosity of others, and the very term 'generosity' implies some degree of self-deprivation on the part of the giver.

"We are the beneficiaries of the sacrifice of others.

"To call our attention to the very humble beginnings of this school, I will read to you from a letter recently received from Mrs. Mary James Ingham, now a resident of Los Angeles, who visited here and as a student attended the first term of Baldwin Institute as the school was then named.

"She writes:

" 'It is my earnest desire to offer a tribute to the first principal of Baldwin Institute—Rev. Holden

Dwight, A.M. He deserves especial recognition on "Founder's Day," and a child student of this remarkable man may be pardoned for placing his memory in the light of these early days.

"A favorite institution with early residents of this State was the Norwalk Seminary, presided over by Edward Thomson, A.M., afterward editor of the New York Advocate, and bishop of the Methodist Episcopal Church.

"In 1844, Ohio Wesleyan University was founded, calling to its presidency Doctor Thomson.

"In 1845, John Baldwin donated thirty acres and one brick building, 36 x 72, three stories high, at Berea, to the North Ohio Conference for an institution of learning. Upon its acceptance by the conference Norwalk Seminary was merged into Baldwin Institute, and Rev. Holden Dwight, its principal, was appointed to the principalship of Baldwin, beginning his labors in April, 1846.

"Of New England birth (Thomson, Connecticut) and sturdy parentage, Mr. Dwight fulfilled the promise of his youth as a devoted student and Christian.

"The school at Berea was small at its beginning, including among its young people several well-known names—Baldwin, Sheldon, Hulet, James, Stearns, Bevans.

"The treasury was not ample and Mr. Dwight with his family were located in two rooms of the one building. Most amiably was the situation accepted. During the spring, until summer vacation, Mr. Dwight faithfully guided us intellectually, and was determined spiritually that the students should become converted.

“A quarterly meeting early in June, followed by a camp meeting, held in the woods near Stearns stone quarry, Berea, afforded Mr. Dwight opportunity to exercise his influence which was marvelous. By personal work and solicitation he brought into the fold every student not previously converted except five. Then he conserved results by forming a class meeting in one room of the same building. Through his personal concern and my mother's prayers the writer was soundly converted, June 6, 1846.

“In the fall, after the opening session of Baldwin Institute (his sister Catherine having come on to assist), Mr. Dwight attempted to continue his vacation effort and go out as agent to collect funds. In November he returned, ill with pneumonia. Mother and myself were sent for in the night.

“On entering the room we found him sitting in a rocking chair, enveloped in a camelot cloak, the dew of death upon his forehead. Kneeling by his chair, he laid his dear hands upon my head, saying with fervency, “The Lord bless you, Mary.”

“That benediction has carried me through a long life of service.

“His funeral was held on Thanksgiving Day, 1846.’

“She further writes that she is the last survivor of the students that attended that first term, in 1846, of Baldwin Institute, except Clara Hulet Wheeler, widow of President Wheeler, and Rosana Baldwin, my sister, now living in Wellesley Hills, Massachusetts. But she forgets myself.

"We used to be lectured in those days on the importance of improving every moment of our time in storing our minds with useful knowledge—that was the phrase, 'Storing our minds with useful knowledge.'

"The more modern view of the purpose of education, I am told, is not so much stuffing our minds with useful knowledge as getting in good order the organs inclosed in the think-box, so that they may be in shape to produce and give forth useful knowledge.

"I also was a student at this same opening term, as may be further attested by my name in the catalog for 1846, and remember her well, although we were not in the same class, she being a few years my senior.

"I, at the mature age of eight, was assigned to a place in the primary department.

"I struggled along for thirteen more years attempting to acquire an education, and finally was dismissed with the degree of Bachelor of Arts.

"My education was completed.

"One reason for its taking so long a time to get through college was my father insisted on his children spending one-half of their time in manual labor and one-half in study. He believed in moral, physical, and mental improvement. He also wanted to give students an opportunity to labor to help them pay their expenses.

"Though more than sixty years have slipped past since my graduation, and though I have acquired an octogenarian aversion to any exercise, either mental or physical, I still feel an interest in this school."

## CHAPTER XXVI

### Interesting Incidents in the Lives of John and Mary Baldwin

Narrated by John Baldwin, Jr., and Others

AT THE request of the author of this book, Mr. Baldwin gave him the following incidents relative to his father and mother:

"In the fall of 1871, my father was alone on the Louisiana plantation. Mother was visiting in Berea with us. He was then seventy-two and she seventy. We were about to return South for the winter. For some reason mother did not wish to go at that time. Said she would return later alone. Father expected her with us. He was greatly disappointed and wrote her at once that he had always been faithful to her and she must come, as he needed her. On receiving his letter she started at once. Not knowing she was on the way, and not getting an answer as soon as he thought he should, he said, 'I am going after her.' We told him to telegraph, but he refused and started. The consequence was they passed each other on the way. He arrived in Berea in the evening, finding his home deserted; he remained overnight in the house, seized a bed quilt to keep himself warm on his return, as it was cold that day riding in the cars, and started back without calling on anybody. However, he was seen by several people before he left. On arriving at the Southern home he showed the

quilt as evidence that he had been in the Berea home. There was great rejoicing when he arrived.

"Nothing ever kept him from the prayer meeting. One summer evening in Berea, while on his way to attend, he passed our residence while several neighboring friends were sitting with us in the yard. He made the remark as he was passing, 'There are folks enough here for a prayer meeting, if there was religion enough.'

"My mother used one dress pattern for fifty years. When congratulated on being in style, which was the fact at that particular time, she replied, 'The fashions came to me, I did not run after them.'

"When I was first married, my young wife was assisting my mother in making a batch of bread. In so doing she spilled a little flour. Mother remarked, 'Not one spoonful of good flour shall be wasted.' It has never been forgotten.

"When I was thirteen," said Mr. Baldwin, "my father said, 'My son John has got a devil in him big as a woodchuck. He knows more than father and mother both.'

"My father and mother were most abstemious in eating and drinking. Coffee and tea were never used as they claimed they were 'expensive and useless luxuries.' Of course they were against tobacco. I remember how he chastised my older brother when he tried to smoke.

"While I was a mere boy my father had me many times drive the oxen that drew his stone cars, loaded with grindstones, over the strap railroad from his quarry, north along the now 'Main Street,' to the 'Big Four' depot.



"Father had a pass issued to him by the railroad because he pumped water out of Rocky River at one of his mills for the locomotives. One day he forgot it on a trip to Cleveland. The conductor did not know him or believe his story, and thinking him to be an impostor, from his plain clothes, stopped the train when a little way from Berea and put him off. Nothing daunted he finished the journey on foot and went to the railroad office with his complaint. The matter was adjusted satisfactorily to both parties.

"Father believed in strict observance of the Sabbath. He regarded it as commencing at sundown on Saturday, and ending at the same time Sunday evening. He received a letter from the Methodist Conference after sundown on Saturday, which he knew related to his proposition to found a school on his farm, but because it was not a work of necessity, he would not open it till Monday morning. When he did, he found the Conference had agreed to accept his proposition.

"Thereupon he said to mother, 'Come with me, and let us pick out the spot where the institute building shall go up.'

"He took his old walking staff and together they went to the sheep pasture, among the stumps. After casting about for the most suitable spot, and having determined it, he stuck the stick into the earth with the words, 'Mother, we will plant it right here.'

"My father never kept books. Notes on scraps of paper were used for the time being, now and then, and thrown away as soon as they had served their purpose.

"I saw at one time, just before he left for Kansas, ten thousand dollars in gold in a canvas sock, which he took with him. He told me he went to Kansas in 1857 to build mills and start a school.

"The forty acres of quarry land my father had given to the school, together with the original five-acre campus, were sold by Baldwin University many years ago for ninety thousand dollars."

F. F. McCarty, of Berea, production manager of the Cleveland Stone Company, told the author of this book that fifty years ago, when a little boy, he saw Mr. Baldwin, barefooted and bareheaded, standing by the side of an improvised tripod in the Triangle Park at Berea, on which he had placed a small wooden box to which he attached a tin cup, telling the crowd that gathered there was an alligator in the box, he had just brought from Louisiana, anybody could see by dropping a piece of money in the dish, the money to go to a poor colored Sunday school in the South. Mr. Baldwin was then nearly eighty. Search your memories and readings for another such character and you meditate in vain. He was instructing and entertaining the people while financing the Sunday school through so doing. The town was founded by him, the industries that made it started through him, and the two colleges there planted because of his business acumen and philanthropic spirit, and still he remained true to his early humility and covenant with his Maker while on his knees in the grove on his farm, "to not spend twenty-five cents save for humanity he could spare after a meager living."

## CHAPTER XXVII

### John Baldwin Returns From Kansas

Civil War Over, He Buys Plantation in South, Founds a Town,  
Erects College Building, Starts a School, and Donates  
Buildings and Lands for a Colored School

JOHN BALDWIN returned from Kansas Territory in 1859, then sixty years old. It was admitted into the Union January 29, 1861, since which period it has developed into one of our greatest commonwealths in the constellation of States. It not only adopted a constitution committed against slavery, it was also written as a prohibition State against the liquor traffic. It was settled by the best blood of the East, and in spite of cyclones, drouths, panics, and pestilence that wasted at noonday, has taken high place in the nation.

Baker University has played a conspicuous part in her development. Nearly fifteen hundred young men and women have graduated from her halls, and gone into the world to bless it.

The State was still in a turmoil when he left, but freedom was in the saddle. The whole country was politically agitated over the question on his return to Berea. By the time John Baldwin had gotten his home industries in hand again after his two years' absence, Abraham Lincoln was elected President, and the South gone into Rebellion, resulting in the greatest Civil War in all history.

Baldwin University responded nobly to the call

for men, as evidenced by the following letter from Rev. B. J. Hoadley, who graduated from Baldwin University in 1862, and enlisted. He still lives in the West. It reads:

"I shall never forget the war meetings held in the old Seminary Building, when the great conflict between the North and South was on. The girls were as patriotic as the boys. A number of the students went into the memorable 7th Ohio Regiment. These names come now to me: John Baldwin, Jr., George W. Whitney and Ed. Kennedy. A number of students became members of the 65th Ohio Regiment. Some of them were G. W. Huckins, W. J. Hinman, J. H. Willsey, James P. Mills, Ed. Powell, and Wilbur Hulet. G. W. Huckins died upon the march in Kentucky, and Wilbur Hulet fell in the battle of Chickamauga. The body of Huckins was returned to Berea for burial, and an eloquent funeral sermon was preached by Dr. John Wheeler. George H. Foster was a member of the 124th Ohio Regiment, and was severely wounded at Chickamauga. James Storer, Andrew A. Poe, David Watson, James Whitney, Fred Moe, B. J. Hoadley, Watson Savage, united with the 1st Ohio Artillery. Andrew A. Poe was killed in a fierce artillery duel near Kennesaw Mountain during the Atlanta campaign. Albert D. Knapp was of the 103d Ohio Regiment. Charles Webster went into a hundred days Ohio Regiment, lost his health and died. E. J. Kennedy was connected with three different regiments, was taken to Libby Prison, and was on the Sultanah when her explosion took place, was thrown into the Mississippi River, and yet he is still living. Many young men at the close of

the North-South War who had been soldiers came to the university for a course of study. One was Washington Gardner, who was a successful pulpit orator, and after serving several noted charges he went into politics to be elected Secretary of State of Michigan."

After the Union had been restored and the devastated South needed rebuilding in the way of schools, for the poor whites and blacks as well, John Baldwin was again fired by a call to duty. He thereupon, in the year of 1867, entered the State of Louisiana and purchased a plantation of seventeen hundred acres. At this time he was sixty-eight, with powers unabated, and zeal for good as pronounced as at forty, as evidenced by the following letter, written by him to Bishop Newman of the Methodist Episcopal Church:

"Berea, Ohio, July 15, 1867.

"Dear Brother Newman:

"I have bought the Darby plantation of seventeen hundred acres, in St. Mary's Parish, Louisiana, five miles above Franklin on the Teche, for \$20,000. I have deposited the money in bank and sent my son to perfect the title. There is a fine site of thirty or forty acres on the banks of the river, comprising some fifteen or twenty buildings, which the brethren of the Mississippi Mission Conference can occupy for religious education as soon as they choose, provided no distinction is made on account of sex or color. When a corporate board is organized by said conference, I will deed the above-named site, and secure to said corporation enought educational capital to make \$20,000 worth. I also purpose to

spend one-half my time in the future on said plantation, in trying to start an institution that may be a blessing to the people.

"If the above facts can be of any use to the public, put them in your paper; if no, put them in the waste basket.

"John Baldwin."

The proposition thus made by the characteristic letter of John Baldwin was accepted by the Southern Conference, and the property made over in pursuance thereof to the proper trustees of that body. It was given at that time the name of "The Baldwin Seminary," and one Rev. W. S. Fitch was chosen as its first president.

A history of the planting of this school and comments concerning the life of John Baldwin appeared at that time in a Louisiana paper, from which I quote the following:

"The Seminary (a new two-story brick structure, built by John Baldwin in a grove), is a handsome building to the left of the dwelling, large and well ventilated with classrooms beneath, and a commodious hall well seated and appointed above stairs. More to the left again is a large building in the course of erection to be used as a students' dining hall, and above stairs students are to have their sleeping apartments. Neat buildings are dotted here and there, all to serve the purpose of education when the Seminary makes its formal opening next October. Mr. John Baldwin, Sr., has deeded \$30,000 worth of property to the Southern Educational Society of the Methodist Episcopal Church, with a

view of instituting a practical and successful seminary for the white youth of this country. It is to be thorough, with a corps of graduated teachers and professors, and the scale of prices is to be sufficiently reasonable. It is a much-felt want here, and must succeed in its purpose, which from every point seems perfectly sure. These are points in Mr. Baldwin's deed to the society:

"'. . . 2. That said property shall be kept free from incumbrance, shall never be mortgaged, sold, or given away, nor devoted to any other purpose than to the support of a seminary for the education of the white youth.

"'3d. The grade and name of the institution, at any time, may be changed, but if the church fails to keep a school in operation for any two successive years, or to comply with above conditions, then, and in that case, the property shall revert back to the donor, or his heirs.'

"Mr. Baldwin has one hobby in life, and he has ridden it successfully, that is the education of mankind. His hobby stands most successfully in the splendid Baldwin University of Berea, Ohio, established in 1845, and from the success of which sprung the German Wallace College, both places of learning standing to-day monuments of the thousands educated within their walls. There is also a large school in India, among the Eurasians, which has been started by Mr. Baldwin's munificence, and instead of hoarding the wealth which fortune has thrown in his path, he makes most excellent use of it.

"There are four classes of students that Baldwin's

Seminary, St. Mary's Parish, Louisiana, has in view, and these are: (1) Poor young white men, who, having to work for a living, wish also to obtain an education. These young men will obtain employment at the saw mill there, or as clerks in the various stores, or in plantations near at hand, and their expenses shall not be above their income. (2) Those students who wish to club together for economy's sake, and have a cook of their own, and live under club rules as to their meals. (3) Those students who pay in full and are boarding at the Seminary. (4) Accommodation will be supplied to parents who wish to live with their children near the Seminary and watch over them.

"Mr. Baldwin's experience has been large in this matter, and I think Louisiana must shortly feel proud of this Seminary. Rev. W. S. Fitch, who this year receives his salary from Mr. Baldwin, next year comes in as president of the institution. He is a thoroughly competent gentleman for the place and a scholar."

This institution is now called "The Baldwin Public School." It has one hundred students.

John Baldwin discovered, when he came to examine into the situation, that the race prejudices in the South made it impossible to undertake to educate the blacks and the whites under the same roof as a part of the same school. So bitter was the race feeling, and so pronounced were the objections, that the property would have been destroyed and the teachers driven out, had a joint school been undertaken. Then again he found that the Freedman's Aid Society had already made school provisions



for the colored, but discovered that there were no public schools in all that region. It was therefore confined to the whites, but to make provision for the education of the colored in that locality, John Baldwin turned over to the "Freedman's Aid Society," "buildings, properties, and monies," for the colored boys, and girls as well. Not only did John Baldwin plant these institutions of learning in the Southland, and assist them, but he also laid out a town, where they are located, which to-day is a beautiful village, to which he gave the name of "Baldwin." It has a bank, stores, and splendid inhabitants. John Baldwin, Jr., his son, after the plantation was purchased, took the lead in the development of the great sugar plantation, and conducting the bank, and for many years was the controlling spirit and developer of the same.

John Baldwin, Jr., now deceased, was of an inventive turn of mind and a man of great executive ability. He made a marked success in running the sugar plantation and the great refinery that he built up. Later, his son, Paul Baldwin, took the reins of business and was likewise a man of fine mechanical and executive abilities. From the time John Baldwin, Sr., purchased the Louisiana plantation, he and his good wife made this plantation their winter home until they were separated by his death.

## CHAPTER XXVIII

### John Baldwin Visited by a Mob

#### His Speech Conquers It

JOHN BALDWIN was pre-eminently a leader of men and possessed of an ability to meet every situation. Whatever came along he seemed ready for the hour. One of the most striking illustrations of his inherent abilities in this direction was seen in an episode that took place not long after he had purchased his plantation and commenced operations. He was waited upon by the natives of the surrounding country, through a committee, to learn what his political faith was. When asked by the interrogators, he told them if they would come on a certain day he would make them a speech, and in that speech he would tell them exactly where he stood politically. To this they agreed and departed.

John Baldwin knew that from what had taken place in the Southland at that time toward the Northerners who did not stand with the Democratic Party of the South, and especially if they talked Republican principles, would be run out of the country and their property confiscated, and if they undertook to resist or remain would be liable to be shot or come in contact with the halter.

When the hour arrived for the old hero of seventy to address the people, his new neighbors in a hostile country (a motley crowd) arrived. The fact that he had announced that he would make a speech had

been heralded for miles. Curiosity prompted them to come in large numbers, and they came with the determination to see to it that no intrusive Yankee with wrong political ideas should long stay among them. In their minds the supreme question was: Is he a Democrat or is he a Republican? If he is the first, we will welcome him and his money with open arms; if he is the latter, we will make short work of him and his projects.

As he climbed on a box to elevate himself so that all could see and hear, he swept his piercing eyes out over the surging crowd, most of whom had bleary eyes, greasy hair, with tobacco in their whiskers. Guns and knives were in evidence, and determination written upon their countenances. The "Old man eloquent" in his tow pants and woolen shirt agape, bareheaded, and shoes with trailing latchets, faced his audience. As he did so he looked very much like the old patriot, Patrick Henry.

He said, "Gentlemen, you have come to learn what my politics are; whether I am a Republican or a Democrat. I told you that I would tell you on this occasion and I am going to do it. I'm glad to have this opportunity of meeting my new neighbors where I have come to live. I was born and raised in the North; I came down here among you to help develop your destitute country that has been laid waste by the ravages of war. My mission here is to do good, and good only, and help you restore and develop this wonderful country by nature. But you are anxious to know what I think politically and what I am politically. I'll tell you of two things I am *not*—I am neither a Democrat nor am I a Republican. I belong

to the greatest political party on earth—that's the Temperance Party." They had never heard of such an organization. He said: "I vote what they call a Prohibition Ticket in the North, and have for years. I am against the saloon; I am against the tobacco habit; I am against anything that destroys a human being." He then opened up in his own way, and for nearly an hour told them what he thought about whiskey, intoxicating liquors, and tobacco. At first they jeered him, but as he warmed up to the subject and portrayed the evils of the first and nastiness of the latter, he began to get converts, and before he got through with them, he had mastered the crowd. They cheered him—cheer upon cheer. All went home believing in the old man, and many of them in his doctrine, and so completely did he capture this crowd that from that time henceforth they were his friends. They believed in him, and when in trouble went to him for relief and consultation. He gave them employment when they asked for it; he educated their children. In short, he turned the community upside down.

He found a great plantation in ruins, laid waste. He brought it up to a high state of cultivation and made that neglected spot blossom as the rose. His name and fame spread throughout that country and remains to-day a household word for the good he did in both the homes of the whites and in the habitations of the blacks. His coming, and that of his family, when the rigors of winter showed up, was always hailed with delight, and their return to the North in the spring was regretted by these same people.

He and his son and grandson, and their families,

have blessed the Southland by their presence, by what they have achieved in the way of enterprises in both school, church, and plantations, marts of trade, banking, and village life. Their lives will go on bearing fruit until time shall be no more.

In 1920 I received a letter in answer to my letter of inquiry from Mrs. John Baldwin, Jr., which I quote relative to the white school, as follows:

"After the Civil War, when Grandpa Baldwin purchased his land here, a public school was something unheard of in this vicinity. The Freedman's Aid Society had established a school for the colored people, but nothing was done for the white children, and grandpa saw what was needed. He set aside a fine location on the Bayou Teche for a school. He built a fine two-story brick building in a beautiful grove of oaks, magnolias, and cypress trees, for the white children. Grandpa engaged a man with a family, who came from Ohio, for a teacher and preacher, and also paid his salary. He repaired the old plantation home for his residence. It seemed a success for a short time, but an ignorant influence was stirred up to break up the school. The children were threatened and frightened until they did not dare go to school and the number was reduced to five pupils. The organ bought for the school was taken from the building at night and destroyed. Nothing more was done for a number of years. In the meantime, a public school had opened in Franklin, the seat of St. Mary's Parish, and a better understanding had been introduced. The Franklin school board asked my husband (John Baldwin, Sr., was then deceased) and his sister Rosanna, his only heirs, to get posses-

sion of the site of the Baldwin public school, which they did, and generously donated toward the repairs, besides putting in a furnace for the comfort of the children. We have had over one hundred pupils in this public school for some time, a man superintendent, and three teachers. As pioneers, we are proud of our 'Baldwin Public School.' "

## CHAPTER XXIX

### Baldwin Sugar Industry

IN THE March 22, 1925, issue of the "Berea Advertiser" there appeared an editorial correspondent article on John Baldwin, Sr., and the Baldwin and Company Sugar Manufactories, from which I quote as follows:

"Baldwin is situated 105 miles west of New Orleans on the line of the Southern Pacific Railroad. It derives its name from John Baldwin, Sr., the illustrious founder of Baldwin University, Berea, and father of John Baldwin, Jr., the senior member of Baldwin & Company, Sugar Manufacturers.

"In 1867, Mr. John Baldwin, Sr., through a local agent, bought at sheriff's sale a plantation of 1,400 acres, and afterwards bought the adjoining plantation of 2,800 acres, making in all about 4,200 acres of good sugar-producing land.

"There was an old primitive sugar mill on the place to which he has added, from time to time, the best-known facilities for the manufacture of the various grades of sugar. At the present time it is equipped with the finest and latest improved patent machinery, and every known convenience and facility for rapid and economical operation.

"During the season for sugar manufacture, which covers a period of about ten weeks, from October to January, Mr. Baldwin's output usually exceeds a million and a half pounds of sugar. Hundreds of men

are employed in its culture and manufacture, and last year it required one thousand tons of bituminous coal, and three hundred cords of wood, for fuel to run the mills.

"Some idea of the sugar industry of the country may be gathered from the fact that over one hundred millions are invested in its culture, supporting six hundred thousand people, and yielding about thirty-five million dollars annually in sugar products. Louisiana is the third sugar producing country in the world, exceeded only by Cuba and Java."

When it is remembered that John Baldwin, Sr., was sixty-nine years of age at the time he, with his good wife, entered a hostile country disposed to drive them out and confiscate their property, where there was no public school, where the one he founded was for the time being closed by mob rule, yet he held his ground and lived to found a town, and after having reached threescore years and ten, erected a fine seminary school building, opened the same well filled with students, paying out of his own pocket the salary of the president, then laid the foundations of a great sugar industry. It is no unwarranted statement to say, John Baldwin was not only a good and noble character, he was, forsooth, a *great* man.



## CHAPTER XXX

### Dr. Gould's Recollections of John Baldwin, Sr.

By Dr. D. T. Gould, of Berea

AN EXCEEDINGLY interesting series of articles, from the able pen of Dr. D. T. Gould, of Berea, appeared some years ago in the village paper. His sister, Mrs. Lury Gould Baldwin, married John Baldwin, Jr. He is a prominent, highly respected citizen of the place, spent his life there, and knew "Uncle John" from childhood, thus having the best opportunity to study his peculiarities and estimate his strength and character. They are as follows:

*"1.—His remarkable success in meeting an emergency.*

"Shortly after the close of our late Civil War, 'Uncle John,' as he was familiarly called, purchased a plantation in Louisiana, with the object, at least in part, of educating the 'Darkies.' This was during the turbulent days of reconstruction in the Southern States, and many were the deeds of violence. The locality in which his purchase was made was no exception in this respect, and the settlement of John Baldwin among these people, on a plantation bought at sheriff's sale, was looked upon with quite a degree of hostility, especially when it was reported among them that he intended to educate the 'Nigger.'

"Not long after his settlement on the plantation a political campaign began, and during its progress

the leaders in that voting precinct determined to pick a quarrel with him and compel him to make a political speech; if he advocated Democracy he would be permitted to remain, if so self-stultified as to be harmless; but if he favored Republicanism, he would be 'run out' with the loss of property and probably with personal injury.

"One evening the mob waited on him and demanded a declaration of his political principles. The old gentleman mounted a box, and, as they say, 'sailed in.' They got his political principles, but they were not what had been expected. He declared that he was neither Democrat nor Republican, but belonged to the *Temperance Party*. Now, most of his auditors had never heard of this party, it being new then, even in the North. So with temperance for his text, he pitched into them on their use of whiskey and tobacco. Only those who have heard him on these themes (they were his favorites) can rightly appreciate this occasion. First, the man: what a tongue he had when aroused! How he could lash a man with it on the proper occasion! Second, the theme, temperance, a favorite one to him. Third, the audience, every member of it addicted to the use of whiskey and tobacco, many of them using these things to excess. Fourth, the occasion: he was, in fact, talking for his life.

"It did not take them long to discover that they had 'caught a tartar,' as he clearly was master of the situation. They jeered him; they laughed at him; they listened to him, and at the close they cheered him. John Baldwin had won their respect, and to a certain extent, their admiration.

"2.—*As the boys saw him.*

"Mr. Baldwin was well past middle life when I first knew him, and in this article I will attempt to describe him as he was seen and known by 'us boys.' Boys see a great many things not put down in the books.

"He was above the medium in height, spare, inclined to lankness, face a little 'peaked,' shoulders stooped, the limbs long (perhaps this impression was caused by his clothes being too short), shoes (when any worn) of the coarsest cowhide; clothes, stout and durable but coarse, shirt of unbleached muslin; hat soft and slouched, but underneath its brim a pair of the sharpest and keenest black eyes which would kindle with mirth or snap with the fire of indignation, and all backed up by a nimble tongue, an active brain, and an expressive, mobile face.

"At this time his property interests were almost wholly in and around our Rocky River, the flats, the quarries, four or five water-power mills and their machinery, etc., in fact a large part of his income was closely connected with the river and its work. He seemed to delight in rambling along its banks, or reclining on some sunny, grassy spot nearby, busy with his plans for the future, or when necessary, wading in its water and mud (he was generally bare-footed), his person and clothing giving evidence of semi-aquatic habits. By being so much around mills and machinery, quarries, and the river, his person and clothing were soiled.

"I think he knew most of the boys in the village; certainly all the boys knew him. And should he meet

a group of us loitering around, he would say, 'Boys, you ought not waste your time in this way; find something to do if it is nothing more than sawing wood;' or 'You'd better be at home helping your mother, then you won't be getting into mischief.'

"3.—*His attitude toward church and school.*

"In proportion to the whole amount of his property the gifts of Mr. Baldwin were very large, the principal beneficiary being the church and its various lines of work, education when on a Methodist foundation receiving the major portion, and missions, especially foreign, the remainder. He will be longest remembered for his gifts and labors in the educational field, but on these, as on everything else he touched, he impressed his own peculiarities; there was but one John Baldwin, and whatever passed through his hands bore his individual stamp.

"He believed it better for a student to work his way through school, and his first effort provided opportunities for so doing, so that a student might become a skilled workman and a good scholar at the same time.

"With all his large giving he practiced the closest economy; with one hand he offered educational and religious advantages, with the other a system of economy that would produce revolt. These economies included wearing apparel, food, amusements, etc. He clothed himself in serviceable but inexpensive garments, and talked against personal adornment, whether in school or in church.

"Amusements, such as the theater, circus, games, etc., he vigorously combated; and in the matter of

food, when he was the provider, affairs were always in a state of incipient or open rebellion.

"Having provided the young people with these advantages, he claimed and exercised the right to give them fatherly advice, both in public and private. This advice took the form of lectures, and to the students of these days were notable events. I doubt not but those lectures will live longest in their recollections.

"At frequent intervals 'Uncle John' would be invited to lead the devotional exercises at the chapel service and to follow it with a 'word' to the students. The prayer generally served as an appetizer for the lecture which followed, the ungodly ones being in a state of suppressed mirth by reason of a habit of his when 'wrought up,' of hesitating and repeating rapidly the word 'and,' leaving off the letter 'd.' After a number of these 'vain repetitions' attentive ears would detect in the congregation symptoms of an explosion.

"The lecture which followed was generally short and the theme temperance, religion, industry, the proper appreciation of their many advantages, as compared with his own, with an occasional phillipic against extravagance in dress on the part of the young women. The picture of him standing by the reading desk in the old chapel of old North Hall, pointing his long bony finger at the woman's side of the chapel, or at the men's side, while pitching into the use of whiskey and tobacco, will never fade from memory.

"When Holbrook's Academy was kept in the building now occupied by Shumway & Son, Uncle John

was a frequent visitor, and as each visit was accompanied by a lecture, the students at last got a surfeit and one after another would slip out the door, leaving him to talk to many empty benches. But Uncle John was not to be defeated thus, and at his next lecture he placed himself in the only door the room had, thereby holding the key to the situation; the students could not escape him, and he proceeded to give them a double dose.

"Mr. Baldwin was a firm believer in the power of prayer, my personal observations of him leading me to this belief. Of a number of instances that might be cited, I will mention two. In those ancient days it was the custom to have a five-o'clock Sunday-morning prayer meeting in the old chapel, summer and winter. Think of that, ye good people who enjoy sleeping longer Sunday morning than other mornings. The old chapel was but little better than a smokehouse, but poorly lighted at best, and in the winter very cold. Soon after the ringing of the five-o'clock A. M. bell (we had one in those days), weekdays and Sundays, and students had to get up, I have seen Uncle John 'streaking' across the campus through the darkness and cold and snow to the prayer meeting, with the unpropitious surroundings above described. Surely there was no 'grandstand play' about that; a person must be in downright earnest who will endure voluntarily so much discomfort.

"The second instance is connected with the beginning of his last illness. Mr. Baldwin not only did *not* believe in taking medicine, but he did believe it to be a sin to take medicine. His therapeutic armamentarium contained but two weapons with

which to combat disease, viz: fasting and prayer. In this belief he lived, and in the last and supremest test of all, by it he literally died. I chanced to be present at the very beginning of the disease which, after many months, caused his death, and to all solicitations on the part of friends to take medicine he made refusal, saying: 'I have sinned, and this affliction has come upon me because of it, and I will not add to my sin another by taking medicine; but I have faith that fasting and prayer will work the cure.' This plan he carried out in spite of protests, until his condition became chronic, going from bad to worse, strength and vitality slowly ebbing away, until death closed the scene. Surely no greater test can be required than that a person stake his life on his belief.

## CHAPTER XXXI

### John Paul Baldwin's Recollections of His Grandparents

NOT long previous to the lamented death of John Paul Baldwin, grandson of John Baldwin, and son of John Baldwin, Jr., I requested him to write for this book his recollections of his grandparents. The following are his exceedingly interesting notes furnished me. They show the great man ever seeking to lead the child in the right direction. Never too busy to stop and mould the little folks' lives.

They are as follows:

"My recollections of my Grandfather and Grandmother Baldwin.

"My grandfather was a tall and thoughtful man. He wore those long trousers with a 'barndoor' that rose in unbroken lines to his chest. A somber colored shirt of homespun. On Sundays he added the 'dickey' of white cotton, that hung in loose folds from a plain band around the neck. A long coat and slouch hat. His stockings were hand-knit from woolen yarn spun in his own woolen mill. His shoes, plain brogans. When the way was damp and muddy, the shoes and stockings might be carried in his hand, as when his path lay across the low flats of Berea, where the river meandered and the basket willows grew.

"The bed rock was only six feet below the surface, grandpa had tested it with an iron rod. At the



further end of the flats, the path crossed a little rapids and ford in the river, and on the other side, a grassy slope where the shoes were used to climb to the camp ground, the hemlock grove and the road to Columbia.

"Money was very scarce in those days and my grandfather was discouraged. The soil did not produce. The community of interest had failed. Misfortune had overtaken him, but he lifted his great forehead in the grove and prayed.

"Finally the trees and rocks and rivers came to him in a new light and he dedicated these all to God. Mills were built, water wheels turned, rocks were quarried. Large wood shafts were hung by iron gudgeons at each end, trued by a turning lathe tool, an iron flutter water-wheel secured on one end and a grindstone pattern revolving at the other, two soft steel tools fashioning the grindstone for market.

"Other flutter wheels with a crank at one end drive the muley saws through the white wood logs for making backs for Connecticut clocks, or over shot wheels of greater height with buckets slowly grind the flour.

"One wheel geared to a blower fans the furnace for melting iron, another wheel revolves the wood bolts while the curved knife cuts off wooden bowls until people wondered why grindstones and wooden bowls grew together, but the rocks and rivers and elm trees were the answer.

"In those days great forests grew on the river banks. The roots of the trees held the water in shady pools. Little springs were ever present, and the water flowed

steadily all summer long. The falls at Berea were always busy. Mills and industry going. Most men would have settled into a life of ease and rested in their old age, but not so with grandpa. He looked forward to other achievements.

"After the institute was started in Berea, we see him in 1858 with his son Milton in Kansas, looking at the great wheat fields, building a steam grist mill, laying out city lots, and preparing for another school. In August Milton died, the border warfares continued, and financial troubles turned my grandfather to Berea, discouraged and disheartened.

"During the Civil War he interested himself and his son John in the construction and running of the woolen mill below the railroad bridges at Berea.

"In 1867 he wished to find a milder climate and help the freedmen, so he bought a plantation in Louisiana. Two years later, when I was five years old, and bothered with whooping cough, my parents took me to this milder climate for the winter. My grandparents, my father and mother and little sister and I all lived together in the plantation house vacated by the former owners. A house of large spreading roof and wide galleries.

"My grandfather taught me my letters by the open fireplace. The only discipline I ever received was when I tried to run out in the rain to escape my lesson, thinking that grandfather would not follow in his stocking feet, but he splashed right through the rain and brought me back. This incident illustrates his character in having a plan for every occasion.

"Usually I was very industrious and contriving,

and this pleased my grandfather very much. Industry was his watchword. He took great interest in my activities and told me the great importance of well-directed effort in the simplest of manner. I, a mere boy, he experienced and tried in the school of adversity, but his mind and thoughts seemed to run along on the same level with me and I cannot now think of any instance which made me think he wished to appear greater than I. He would explain to me his plans for Louisiana and then ask me what I thought of them; he then had four distinct projects in view. The production of sugar, with land and equipment already developed in the time of slavery; his rice field that he wished to arrange in the edge of the woods; the raising of sheep; and the raising of cattle.

"We talked of these so much that to my youthful mind they were realities. We already had a big coil of rope in the house that we were going to tie the cattle with, and we actually did have the colored people using their knowledge grinding sugar cane and corn. They were in want. The armies had divested the country of food, fences and equipment. Some rice was raised. We had some sheep also, but all of these activities needed men skilled in these callings, and the sugar industry was what we learned and practiced for many years. We also set up a little saw mill. My father stood at the sawyer's lever, a mulatto man with some education set the head blocks, a big black man cut the slabs and put them into the furnace, and I carried my father's dinner bucket.

"I drove 'Old Dolly,' a patient horse, two miles

to the mill, but Dolly had a colt, 'Nell,' that balked one day with grandpa. Grandpa walked home and told us that if Nell chose to stay in the road, she could. This illustrated the reasoning power of Grandpa.

"The fields extended to the cypress swamps on the back of the plantation.

"The Bayou Teche went sleepily past the great live oak trees on the front. The armies had gone. The colored folk were in their quarters, but there was no one to set them to work. The slave cabins were cut in two and each half moved to a piece of land, a part of the plantation, for the new home of a freed man. The bell that called them to work in slavery was taken from the quarters and hung in the belfry of the colored meetinghouse. Grandpa would read and preach the gospel to the colored people. He would hang up a white sheet and draw letters and figures with charcoal for their instruction. On week-days they must work their crops, which we assisted them to sell on a profit-sharing plan.

"The native white folks could not understand elevating the black man to the position of an independent farmer and some of the irresponsible ones proposed to Klu Klux grandpa, but we stayed at home, did not mix in politics, and by square dealing, finally established a reputation; and grandfather measured land with a pole a rod long, and I helped him put the butcher knives at the end of the pole each time the pole was laid on the ground. I was made his equal as a surveyor, and our work has stood the test of time. Then we fished in the bayous, but I was too small to pull his fifty-foot seine. Grandpa would give some older person half the fish to wade into the water with the outer ends of the seine, while he held

the end nearest shore. Once we caught a gar fish seven feet long, so I will close this fish story.

"So the winter would wear away, the robins would stop a day and rest on their way North, the mocking-birds would fluff up their feathers to twice their original size and foretell a pleasant day. When the pecans leaved out, summer had begun, and we would journey to Berea and the college commencement exercises. Grandpa would take me with him to the front seat in the audience and sometimes ask me what I thought of the orations.

"In the summer we would spend much of the time among the cherry and apple trees around our homes, and frequently go fishing in the near-by river. Our fishing in Ohio was all different, for here we fished with a pole and line.

"A favorite place was at the greatest of the stone mill dams, built on the solid rock of the river bottom where West Street went down to the river, and Fletcher Hulet had a water saw mill. From here a water race continued on down the river to my grandfather's sawmill, where my father sawed white wood logs for the backs of Connecticut clocks, and the first woolen mill where my Aunt Rosanna worked as a girl and Silas Clapp ran a grist mill. On the other side of the river at the east end of the dam, J. V. Baker, a man of marked uprightness, the father of Lyman, had a quarry with a sheet rock four feet thick, expecially adapted for grindstones. He had a steam grindstone mill and produced such excellent stones that the reputation of the Berea stones grew rapidly. These stones were hauled up the river bank and loaded onto the tram cars drawn by oxen to the main line of railroads.

"Fletcher Hulet also had a steam grindstone lathe at his loading station. A very large cherry tree stood at the end of this mill and I untwisted enough galvanized wire derrick cables to make enough telegraph wire to stretch from this tree across the river to Prospect Street. We also used a homemade telephone when this device was first invented. From this tree the tramway went along Quarry Street, through a shallow cut in the ground. This depressed track made it convenient for Willis Baldwin to load tram cars from his grindstone yard near Main Street. Willis did not manufacture stone; but bought them from other manufacturers, delivered to his yard. He hired boys to roll the stones onto the tram cars and had his letters addressed to the post office on the Wooster Pike so as to keep his customers a secret.

"From Main Street the tram railroad was carried on a trestle over the creek and past McDermott's busy grindstone mill and quarry on one side, and on the other side was the old dismantled mill and chimney from which my uncle Milton took the old steam boiler and loaded it onto the railroad car in 1858, and started with it to join my Grandfather Baldwin in Baldwin City, Kansas.

"My grandfather had one great preference, and that for fish and for catching the small fish in the Berea River. He usually cooked the fish himself, the same customs of pioneer days prevailing until my time.

"Fishing seemed to be the only pleasure that my grandfather took, unless it be his attending religious meetings and the planning of his work.

"Fishing right in the rivers that had been his

friends so long, our poles very crooked, cut from the best we had, the crooked limbs of the apple trees. A tall man, a little boy, going down the road to fish where the water boiled below a water wheel, or where the water ran between the loose rocks in the river bed. Crooked poles, small fish, nature was our book, I was the school, grandfather the teacher; and he seemed as much interested in unfolding the truth as I was in listening. If, perchance, he did get a bite, he gave all his attention to the fish, for we needed him to eat, and if the fish got loose and fell back into the water, grandpa would say, 'Oh dear!' and be so disappointed for several minutes.

"Around home the shoes were sometimes removed to rest his feet and he could thereby step so spry and lightly. As I knew him, his hair was gray and white. I do not know how he had it cut, but he would sit in the back yard on the grass under the bright sky and clip his beard with scissors in one hand and a looking-glass in the other.

"He also loved to sit among the apple trees, laying his hat and papers on one side and his money on the grass on the other side. He would then think of the beautiful surroundings and sometimes forget to take his belongings with him when he went away.

"In traveling, he carried his possessions and money in an ordinary jute sack.

"Some might at first laugh, but not long, for the majestic step and broad forehead passed on with unconcerned simplicity.

"There was no assumption or presumption, hence there was no position to maintain, and once engaging him in conversation his broadness became evident.



"He always had time to tell his plans to those he considered his friends.

"He would talk to me, a small boy, as though I were a man; I would listen and consider, and this pleased him.

"He told me of dead capital and useful capital; of practical plans, plain buildings; a life so plain here that it would be by contrast so beautiful hereafter.

"On his way to evening prayer meeting he would pass through our yard and lead me from my play to the meeting, usually in Hulet Hall in the college campus just east of our house.

"While my grandmother read the church papers, my grandfather did most of his reading from the Bible, and always read the Bible before morning prayers.

"On his return from Louisiana, he would sometimes be ill. He would begin chewing green apples, and tasting the juice announced that he would now soon be well; the Lord had sent him the necessary medicine.

"On one occasion he chanced to be riding in a railway train with a stranger, who asked him where he was from; he replied, 'Berea, Ohio.' 'Berea, Ohio,' said the man, 'that is the home of that noble, unselfish man, John Baldwin; you must know him.' 'Yes,' grandfather answered, 'I know him, and if you knew him as well as myself, you would call him selfish instead of unselfish; he has made me more trouble than any man I ever got acquainted with.' 'Call that man selfish, sir; I will not have anything to do with such a person as evidently you are.' He thereupon left the seat in a huff and went into another car muttering to himself."



## CHAPTER XXXII

### John Baldwin Founds Two High Schools in Bangalore, India

THE last schools founded by John Baldwin were in far-away India. He was then eighty years of age. At that time there were large numbers of sons and daughters of European residents in India who were without school privileges, only as they were taught, if at all, by private teachers in a hit-and-miss way. India, with her idols, superstitions, and strange language, and without public schools, caused a crying need for the benefit of this neglected class of young English-speaking people.

John Baldwin, learning of the situation, at once came to the rescue. Times were hard and money scarce, but this great soul, then an octogenarian, talked it over with his good wife, and the result of the conference was a gift in money of sufficient magnitude to found what are known to-day and called, one, "The Baldwin High School for Boys," and the other, "The Baldwin High School for Girls." In the prospectus of one of the catalogues I find under the head of "Associations and Traditions" a statement that "The Honorable John Baldwin, a wealthy gentleman of America, hearing of the need of an institution to impart sound education to the English-speaking people of India, gave the means for the founding of the same." Then follows the language: "It is an object lesson in the truth of the principle

that the little one does has often great effects. Our property is now worth about sixteen times the original gift."

To obtain more recent information concerning the prosperity of these schools, and to get what light I could concerning the founding of the same, I wrote the Board of Foreign Missions of the Methodist Episcopal Church, at New York City, and received the following reply:

"Board of Foreign Missions  
"Of the Methodist Episcopal Church.  
150 Fifth Avenue, New York City.  
April 9, 1920.

"Mr. A. R. Webber,  
"404 Elyria Block,  
"Elyria, Ohio.

"Dear Mr. Webber:

"Your request of recent date, to the Board of Foreign Missions of the Methodist Episcopal Church, has been referred to me for reply.

"I am sending you herewith, in accordance with your request, certain data concerning the Baldwin High Schools in Bangalore, and also a few facts concerning the Honorable John Baldwin.

"I trust this information will be of service to you.

"Cordially yours,

"Wm. B. Tower."

Enclosed with the foregoing letter was a statement taken from the records of the archives of the Methodist Episcopal Church, from which I quote as follows:

"BALDWIN HIGH SCHOOLS, BANGALORE,

AND

"CONTRIBUTION OF JOHN BALDWIN TO THESE SCHOOLS

"There are two Baldwin High Schools in Bangalore—one for boys and the other for girls. In the early days, the schools were under one principal, being established in 1880. In those years the statistics of the schools were reported in one. H. C. Stuntz, principal in 1887, wrote at that time (Annual Report): 'This institution comprises two separate schools—one for each sex. In the seven years of its history it has acquired real estate valued at twenty thousand rupees.' (A rupee is approximately one-third of a dollar.)

"In 'Missions and Missionary Society, of the Methodist Episcopal Church,' by Reid-Gracey, Vol. III, page 122, reference is made to 'The Baldwin High School,' at Bangalore, the buildings of which had been purchased by the generous donation of three thousand dollars from 'Father Baldwin,' of Berea, Ohio.

"In a recent booklet on the 'Baldwin's Boys' High School, Bangalore,' in a section describing the various buildings now owned by the school, is the statement: 'We have first of all the Baldwin school building. It is a lesson in generosity and philanthropy. The Honorable John Baldwin, a wealthy gentleman of America, hearing the need of an institution to impart sound education to the English-speaking people of this land, gave nine thousand rupees toward the cost of founding such an institution.'

““These two schools are for English-speaking boys and girls. They draw their pupils from a territory nearly eight hundred miles long and two hundred miles across the central and southern India. Methodism is primarily responsible for eleven thousand children of school age, from the Anglo-Indian population (mainly middle class) in this section.

““Approximately 6,500 boys and girls have gone through these schools since their foundation in 1880. The enrollment at present is: boys' school, 130; girls' school, 95.’”

Who can measure the influence for the uplift of mankind in the founding of these schools in India, when we consider that approximately 6,500 boys and girls have gone through since their foundations were laid in 1880?

Mr. Baldwin departed this life within five years from the time he founded these institutions, but in them his great soul goes marching on.

The buildings, grounds, and surroundings are beautiful, as evidenced by the pictorial catalogs issued. They are manned by English-speaking teachers of marked ability and possessed of fine educations and unshaken faith who are giving their lives to these schools. Till his death Mr. Baldwin contributed toward the support of these schools.

## CHAPTER XXXIII

### Death and Funeral of John Baldwin, Sr.

*The great and good man went to his reward*

THE following obituary was written by Dr. W. D. Godman. He was president of Baldwin University during the four years I was a student in the institution.

#### "HON. JOHN BALDWIN

"The Hon. John Baldwin died at his residence in Baldwin, Louisiana, Sunday, December 28, 1884, at 10 A. M., as the bell of the chapel erected by him was summoning the worshipers. As the news spread, all our citizens, white and colored, experienced a feeling of personal loss. The distant members of Father Baldwin's family, Mrs. Walker and Mrs. McCullom, arrived on Monday, John Baldwin, Esq., his son, being already here. The funeral services were at 3 P. M., Monday. The chapel was appropriately draped. The sermon was preached by the pastor, W. S. Fitch, who was with the deceased in his last moments. The discourse upon Rev. 14. 13 was a thorough and touching exposition of the blessedness of the Lord's dead. There were two colored ministers on the platform, and one of them, Ernest Lyon, offered the opening prayer appropriately and devoutly. The remains were deposited in ground chosen by the deceased, a ridge near the precincts of Baldwin Seminary and overlooking the quiet Teche.

"John Baldwin was born in North Branford, Connecticut, October 13, 1799. At ten, his family removed from Branford to Litchfield. His early environments were those of poverty. He grew to his majority without much education and had to endure persecution from boys in more favored circumstances. This engendered in his mind a resolve to do what he could to save other young men from like persecution. His long, active career proves how well the resolve was kept. He found the way to get to school at Harrington, Connecticut, also at Bethlehem. He paid his way in part by chopping firewood. He qualified himself at length to teach school in Dutchess County, New York, and in Maryland.

"In 1818, when about nineteen, he was clearly converted and became an active Christian. Early he received a license to exhort. He was an active exhorter, and often conducted religious services with fruitful results.

"In 1828, in Milton, Connecticut, he married Miss M. D. Chappell, who survives him at the age of eighty-three, and has been the faithful sharer of all his toils and good deeds. In the spring of 1828, he, with his wife, removed to Berea, Ohio, in which place the larger part of his life course has been identified. He had in earlier years formed a purpose to consecrate property to God. He was now the owner of a farm. He utilized water-power to run a mill. He discovered a fine sandstone on his place and opened it to the market. He gave the missionary society of the Methodist Episcopal Church an interest in the quarry, which was retained by the society many years until they could profitably sell it. About

1845 he founded Baldwin Institute in Berea which became a successful school of grade between academy and college. To this he gave buildings and a partial endowment in land. Baldwin Institute became in 1857 Baldwin University, and he contributed liberally toward an endowment fund then raised.

"In the centenary year of American Methodism, 1866, he donated to Baldwin University twenty acres of quarry land then valued at \$100,000. Some years previously he had established Baldwin City, in Kansas, and by his liberality had secured the location there of Baker University.

"In 1867, Father Baldwin came to Louisiana and purchased the Darby plantation. Here the same spirit, keeping watch over humanity's weal, has donated to the Freedman's Aid Society thirty acres, with various buildings and improvements for use as Baldwin Seminary, which the society agrees to maintain. Already for two years the elevating influences of education under Christian inspiration and guidance have been at work. Brother and Sister Fitch have been faithfully sowing excellent seed, and the harvest was begun.

"In 1883, Father Baldwin gave about six thousand dollars to purchase a property for a mission school in Bangalore, India. This school is reported vigorous and useful and is named Baldwin School. Nothing that has come to Father Baldwin of late years has made him happier than the giving to this mission school. In 1884 he donated to Baldwin University, at Berea, Ohio, some forty acres of land in this vicinity, being part of the Fusilear plantation, purchased by him some years since. It will thus

be seen that he has crowded the years with his benefactions.

"Brother Baldwin's character was an interesting study. Through a web of contrarities ran a golden thread of consistency and unity. Close calculation and parsimony found their outcome in enlarged benevolence. Contempt for display and for conventionalities harmonized with a charitable interpretation of the peculiarities of others and the ways of the world. A respect for social institutions and a love of humanity dwelt alongside a persistent defiance of common sentiments and usages. He manifested great strength in pursuing an end—and that a good one—through any amount of obloquy and opposition. Without high profession, he had a deep religious experience, and always felt at home with profoundly religious men.

"The writer modestly refers to the fact that he and Father Baldwin had once some passages of controversy. But two men, both loving the Lord Jesus with sincerity, cannot remain long and widely apart. Years have elapsed since we buried all the asperities of controversy, and we have lived and worked together for our common Lord. I desire to record my declaration that throughout the controversy we preserved our faith in each other and nothing ever passed that was inconsistent with either the Christian or the gentleman.

"Father Baldwin came South with the purpose to do something for the education of the colored race. The foundation which he first laid did not endure. Thompson University did not become an established fact. I know that while he was rejoiced in the es-



tablishment of Baldwin Seminary here in Louisiana, he has been grieved that he could not carry out his original purpose for the colored race. But he has found great satisfaction in the fact that he opened the way for so many colored people to get comfortable homes. This thought was prominent in his mind at the time of our last conversation.

"He had been an invalid for more than a year, but seemed for a time in better health until, in the fall, he became subject to attacks of severe pain, in some of which he almost expired. He became prostrate with weakness from which he did not rally.

"We are glad he went to heaven from our midst; glad that his ashes rest in our soil. He 'being dead yet speaketh.'

"W. D. Godman."

How in keeping with the life of this great character that no distinction was made, though in a land of bitter race prejudice. White and black ministers vied with each other, side by side, in paying honor to his life and character, and his death was a common grief to both races. If ever man lived his convictions honestly, openly, and under all circumstances, it was John Baldwin.

While his body was laid to rest for the time at his Louisiana home, it was later brought to Berea, and interred in the Baldwin burial lot in Berea's beautiful cemetery.

The following able poem from the pen of Dr. Schuyler E. Sears, resident minister of the Methodist Episcopal Church at Berea, and a graduate of Baldwin University, is offered as his contribution to this work, in honor of the founder:

## "JOHN BALDWIN

"(A tribute to the founder of Baldwin-Wallace College in commemoration of the seventy-fifth anniversary.)

"He saw the possibilities in stone  
And men, and from Berea quarries made  
The college hall a nation's life pervade,  
In his keen eye unselfish purpose shown,  
A regal motive in the spirit's throne,  
To help our youth discouragement invade,  
And bring the light to every mental glade  
And heaven's message to each earthly zone.  
So when a century is partly run  
We pause to think of that impelling force  
Of character in him who had begun,  
As naturally as planet in its course,  
To undertake great philanthropic deeds  
And meet the world's expanding future needs.

*"Schuyler E. Sears."*

## CHAPTER XXXIV

### Fletcher Hulet Deceased

And the Building He Contributed. A Strong Character and Co-worker of John Baldwin

THE life of John Baldwin, Sr., would not be complete without a chapter devoted to his great and faithful co-worker in the early days of the university, Fletcher Hulet, one of the strong, unselfish Christian characters of his time, a pioneer boy in the woods of Brunswick, Medina County, this State.

He raised and educated a large family of able and noble citizens, though he himself was self-instructed outside of college halls, while toiling for others. He became a fine mathematician and historian, as will appear later.

John Baldwin, Sr., drew Fletcher Hulet to himself and his work because of the faith he had in him, a confidence that was never betrayed, and resulted in his erecting and donating to the university its largest building, known as "Hulet Hall," a stone structure, the first floor of which contained recitation rooms, and the upper the auditorium for chapel services, commencement day exercises, and lectures. When the old campus was sold to the Cleveland Stone Company, it was taken down and rebuilt with the same blocks on the present campus and still bears its former name, "Hulet Hall." He was gathered to his fathers many years ago, but in good deeds still lives in his posterity and benevolences.

Fletcher Hulet, like his co-worker, John Baldwin, was unselfish and ever a toiler with his hands, side by side with his workmen.

Old citizens, still living, recall seeing him night after night cutting blocks by his lantern for the building long after his workmen had gone to their beds, so anxious was he that it should be completed before his summons came. He was spared to see it dedicated and filled with students and large audiences many times.

The cost of the structure consumed nearly half of his entire estate, but he realized the truth of the Scriptural statement that "The night cometh when no man can work."

The following are extracts from the pen of a cultured lady, Mrs. Emma James, of Minneapolis, that appeared in an article a few years ago, published in a paper of that city, relative to the life and character of Fletcher Hulet. It reads:

"Fletcher Hulet was one of a dozen or more sons and daughters of John Hulet, who fought in his younger days at Bunker Hill and who, not far from the close of the War of 1812, brought his family West, settling at Brunswick when Fletcher was a lad of twelve or thirteen. There was no more schooling for the Hulet children, but the brothers, as they grew up, became famous in that new country for their personal daring and their mastery of tools and were sent for, far and near, at house raisings and all other important exigencies of pioneer life calling for sturdy and helpful strength. Fletcher embraced religion one day when he had stopped by chance to rest his ox team under the shade near a camp ground where Russell

Bigelow (my father's first presiding elder) was preaching. He was a man of remarkable power, and under his burning words was formed in the soul of that young backwoodsman the resolution strong to fashion motive and to color fate. In that same hour he dedicated himself to the cause of education. When he had acquired a farm of his own, he proposed marriage to Miss Fanny Granger, of Pittsfield, Massachusetts, who had come out to Brunswick to visit her sister, Mrs. Dr. Somers. The circumstances of their marriage were pithily told in an extended memorial to Mr. Hulet, published after his death in 1882: 'Fletcher Hulet never had an hour to spare, nor a day to visit, from the earliest record to the day of his death; never went fishing, or cooning, or gunning, unless he went for meat; and so, true to his traditions, when he made up his mind to go East for his promised bride, he found so many last things to be done before leaving, so much more to be finished before winter, that instead of leaving in September, as he had planned, it was only when the danger of the lake's closing at Buffalo became imminent that he broke away and made all speed for Berkshire. There he remembered to his dismay that three weeks of publishing the banns must go before a legal marriage could be solemnized. No three weeks could he wait unless he made up his mind to stay all winter, and so he made up a party consisting of the bride, her sister and husband (Mr. and Mrs. Jason Langdon), and they came on together over the New York line where no law of publishing the banns stood in their way and were married on the sixteenth day of December, 1829, by Rev. A. H. Dumont, in Schodak,

New York. The first article purchased by the young husband after they reached their new home was an arithmetic, then a slate, and the sturdy, self-reliant young man of twenty-six sat down at the feet of his better-educated wife to learn arithmetic. Late into the night, after hard days' works, he studied, and soon outstripped his teacher. Then he boarded the teacher of the district, taking as full compensation for the same an evening hour of assistance on his books; for arithmetic was no sooner finished than algebra was attacked, then geometry and astronomy, mechanics and history. What he touched he never laid down until he had absorbed it all.'

"In the young village of Berea every man who aspired to be a 'leading citizen' bought, as soon as he could afford it, an interest in a stone quarry, and worked in it with his men, side by side, as was the fashion; for grindstones and building stones were, and still are, the characteristic product of the place. The incipient village, in fact, was built upon valuable quarry lands, and the quarrying operations now have encroached dangerously near to that most cherished God's Acre lying well to the eastward on a sunny slope, which was a berry patch when we children went blackberrying and beechnutting, in all the joy of newcomers, and where in after years were laid the dear dead I have called by name, and alas! how many other forms whose voices joined the evening song around that old piano. Mr. Hulet was the donor of half the ground for this cemetery to the village. He was also a trustee of Baldwin University, and on its campus, in course of time, he built as his munificent donation to the school, the third and finest of

its three main buildings out of the stone from his own quarry, and some of it cut by his own hands on moonlight nights, so anxious was he that every dollar he had set apart for it in his own mind should go as far as possible. Its cost was ten thousand dollars at a time when he estimated his entire property to be worth not more than thirty thousand dollars."

Another exceedingly interesting pen picture of Fletcher Hulet, by his talented daughter, Mrs. Harriet Hulet Walker, wife of one of the most successful business men of Minneapolis, Minnesota, was read by her at a Hulet reunion, appeared in the Berea "Advertiser," July 29, 1887, from which I quote the following:

#### "FLETCHER HULET

"In attempting to furnish a brief sketch of the life of my father, Fletcher Hulet, I am surprised and pained to discover how little I know of him. I know when he was born, when married, when died, when he moved from this town to that, what business occupied his time, and what church he attended.

"So do many others know many or all these things—so does the town record know a multitude of isolated facts regarding many people, but is that an acquaintance that would enable one to sketch life or character?

"By nature, and by the unfortunate repressive habit of the times and family in which he was reared, the soul, the better part of the man, became a sealed book, and alas! she who knew him best is not here to help open the seals. It is only by little indications, here and there, that we may spell out the *good*,

*grand heart* that beat under a sometimes rough, sometimes cold, always distant exterior.

"As nearly as I can put them in a few words, the main historical points of his life are as follows:

"Fletcher Hulet was born in Lee, Massachusetts, April 9, 1803. In his thirteenth year he emigrated with his father's family to Brunswick, Medina County, Ohio, passing through Cleveland when it boasted of three stores—all built of logs. He drove an ox team the whole distance, and even space for roads was hardly cut through the magnificent forests which then covered the Western Reserve.

"I suppose the life of the pioneer boy differed little from that of the ordinary farm boy of the time. I make no manner of doubt that he wore the rough, hard, uncompromising clothing of home manufacture, both of cloth and cut, which seemed some way to enter into and become a part of the angular, uncompromising character of the race that grew up in that generation.

"The Hulets were from the first, father and son for many generations, born mechanics, and so it came about that old John Hulet and his multitude of boys had not been many months in the new country before the word went abroad that they were cunning workmen at all that style of handicraft so needed and so hard to get in a new country. They could frame a house or lay out a barn, and when weary days had been spent in boring and mortising and neighbors came together for 'raising,' the 'mortise' and the 'tenon' came together like hand and glove, or like lover and lady. No Hulet frame ever refused to join or was weak in the corners. They



could hew a beam without a line, and no line could detect an error. More than that, they could build a mill, chaining any little frolicsome noisy stream to the big 'overshot' or 'undershot' water wheel of their own construction, and make it saw their lumber or grind their corn or wheat; or later on, card and spin and weave the coat off their sheeps' backs onto their own. But it was much later on in their history that such luxuries were indulged in.

"These special gifts for mechanics gave the family a broader scope than would have been their privilege if they had but the one occupation of farming. They were in great demand and went to Akron and Tallmadge and Marietta, and all up and down the State.

"Fletcher inherited his full share of this mechanical and inventive bent of mind, and if he had had advantages might have made a brilliant record either in astronomy, mathematics, or mechanical inventions. He made much of what came in his way, for such a mind as his could not be caged or forbidden to grow. His desire for an education filled his whole life, and without knowing it, he had it.

"My father was converted at sixteen and remained a Christian all his life, being from the first, I think, a Methodist. Farther on I wish to refer more at length to the incident of his conversion.

"At twenty-four he made the acquaintance of Fanny Granger, of Great Barrington, Massachusetts, sister of Mrs. Dr. Ezra Somers, at whose home in Brunswick she was visiting. The acquaintance grew into something warmer than friendship, and when her visit was over and she returned to her

home, she left behind her a promise to share the life and fortunes of the backwoods miller-mechanic, who in his way looked up to her as something better than human.

“(I am not writing her life, but you who knew my mother, ‘Aunt Fanny,’ know why my pen refuses to pass her in silence. She stands alone in my knowledge of women. There are no more like her. ‘Her children rise up and call her blessed.’)”

“The young couple were married in 1829, in Herkimer, New York.

“In due time children were born to the thrifty couple in their fine red two-story house on the farm. That house with its four fireplaces and wonderfully molded wood mantels, all the work of his own hands, with the china closet over the parlor mantel, in which for years rested the gorgeous white china dinner set with the little sprig of green scattered here and there. Do you remember it? The cream pitcher stands before me as I write. There were three outside doors to that house as I remember—the back door which led to the barn, the side door which led to the wagon-house and street, and the front door that was not often opened that led through the entry to the ‘spare room’ or out to the yard with its two rows of roses reaching from house to street. Will I ever forget the wonderful striped roses that grew in the yard? My story rambles; to return to the children. Four girls and two boys were born to this family, and with their first appearance the burning desire for education took with the young father a new turn. He must educate his children.

“Word went out over northern Ohio that Uncle John Baldwin was building a three-story brick build-

ing, fifty feet long, and was going to give that, and five acres of land, to the Northern Ohio Conference for an 'institute,' a school that should be a great Methodist educating center. Fletcher Hulet scratched his head, shook his hat on a little tighter with one of his characteristic little quick jerks of the head, walked out of the shop, sat down on the work-bench and began to whittle. How long the stick lasted history saith not, but after events go to show that on that evening's meditations hung the turn of life of the family and that he recognized in this move of Mr. Baldwin his chance to educate his family to his mind. At all events the neighborhood, the church, and even his wife were electrified with surprise at his quiet announcement that he was going to leave the farm, build in Berea, and go there to live, and 'let his girls and boys go to Uncle John Baldwin's school.' To say was to do, and when the school opened in the fall of 1847 (?), there stood a small two-roomed shanty not a stone's throw from it, out of which issued at the first call of its bell, Martha, 16; Margaret, 14; Clara, 12; and Gilbert, 10; and their boarder, Sam Stebbins, aged 22. A quaint household, all taking membership in the new school.

"The family were identified with the school from the first term until the breaking out of the war, which took the youngest son, Marshall, then but a lad of less than sixteen, into the ranks; Clara and her husband remaining some years longer as teachers.

"The next year after the opening of the school, the homestead so long occupied by the family—nineteen years—on the farm, was changed for the most stylish house in town.

"A few years later the first piano ever heard in

Berea was purchased for this new house and many were the head-shakes over Fletcher's extravagance. What a marvelous source of pleasure was that old piano! It is linked with all my childish memories, and many a long and pleasant evening did my father devote to listening to its notes. His passion for music lasted as long as his life and I make no manner of doubt is a part of his being yet.

"Soon after settling in Berea, he took an interest in the quarry business, which he followed with varying success through his whole business career. He also had other enterprises in hand—mills, farms, buildings, etc., etc.—out of all of which he acquired quite a large fortune.

"To go back many, many years.—In good old Elder Bigelow's time it came to pass that the people of God went out into the wilderness to worship, as was their habit, holding camp meeting, but the blessing seemed to be withheld; no mourning sinners asked for prayers, no converts gladdened the air with their shouts, and the people went home downcast and sorrowful. But one day during that meeting, as Elder Bigelow himself stood in the pulpit, the people smiled to hear the 'Whoa!' 'Gee!' of an ox-teamster ring through the woods. A boy had been to Tallmadge to mill and was on his way home with the grist. Hearing the minister's voice, he halted his oxen under a shady tree, strolled within hearing, with his ox-whip on his shoulder, and leaning against a tree took in the earnest words. No one noticed him; old Elder Bigelow was no more eloquent for his listening, but he was there just the same. Soon the flies worried his cattle, and he went on his way,

having heard a third or half of the sermon, but conviction settled down upon him. He went but a little way, before he again halted his team, threw himself on his knees, and cried to God for pardon; nor did he rest until he felt that he had made his peace with his heavenly Father. Strangely enough that sermon was no exhortation for repentance, but on the duty of the nation and the church to educate, and of men of means to give of their substance to support educational institutions. In the first hour of his conversion he registered a vow to get an education himself, and through life to do all in his power to forward the cause. Old Elder Bigelow went to his rest, but the boy remembered his promise and his resolutions. Then there came a day when the Baldwin University, with his daughter's husband at its head, needed and must have a new chapel building, and the trustees looked at one another sorrowfully for there were no funds for its erection. Then Fletcher Hulet, the unrecognized boy convert of the camp meeting, arose, told the story of his early conversion and resolutions, and offered to build the chapel, giving one-half the cost of whatever style of building they might choose to erect—all of which he afterward did, and seven of Elder Bigelow's grandchildren saw its erection and shared its benefits.

"In politics our father was for many years an old-time Democrat. The writer learned her letters, spelling them out of the headlines of the weekly family paper, 'Cleveland True Democrat.' But over and above all he was a true, strong Free Soiler, and swung naturally through the tempestuous times through the Fremont Party into the straight Republican ranks,

where he stood to the end. He was intensely interested in the leading political issues of the day, though despising the dirt and trickery of the common politician. The celebrated Fugitive Slave Act wrought him to a white heat. The scene rests distinctly in the memory of the writer when he first read the text of the bill. He threw the paper on the table and walked the floor in uncontrollable agitation, shedding tears even in his grief and indignation that such could have been made a law. 'We are every one of us as much slaves,' he said, 'as though there were chains on our wrists. We are as much slaves as the blackest Negro in the Southern cotton fields. I am ready to fight, and will fight, or go to jail before I will submit. And I tell you, Fanny, this settles in my mind what I have long felt—that the curse of slavery will never be wiped out till it is wiped out in blood.' He lived to see the prophecy literally fulfilled.

"Naturally his interest in the war was all-absorbing. His years were against him or he would have taken the field when Marshall enlisted; and when Morgan threatened Cincinnati, he shouldered his gun and went to the front."

## CHAPTER XXXV

### Dr. Aaron Schuyler

A Co-Worker of John Baldwin. America's Greatest Mathematician

THE professor who gave to Baldwin University great prestige in scholarship was the world's noted mathematical professor, Aaron Schuyler, the author of the greatest line of mathematical works in America, all written in Berea. He reached the advanced age of eighty-five, and passed away at his home in Salina, Kansas, in 1913. He and John Baldwin, the founder, were warm personal friends and co-workers for years in building the institution. He was so much a part of the university as professor, and for a time its president, that to not give an account of his life and works would be doing injustice to both Mr. Baldwin's history, as well as his own.

I cannot do better than to copy an article on his death and life works that appeared in the Kansas City "Journal," which reads:

"DR. A. SCHUYLER, EDUCATOR, IS DEAD

"Noted Philosopher and Mathematician, Author and  
Former College President, Succumbs  
After Long Illness

"His Works Translated. Books on Psychology Recognized and Quoted Over Civilized World

"Salina, Kansas, February 1. Dr. Aaron Schuyler, D.D., Ph.D., famous educator and author, who had

been critically ill for some time, died at noon to-day at his home here. He was eighty-five years old and formerly was President of Kansas Wesleyan University.

"Doctor Schuyler was one of the most widely known mathematicians and philosophers in America, and his works have been translated into many languages. His books on logic and psychology are quoted by authors in all parts of the civilized world, and he is held in high esteem by all. More than fifty-five years of his life were given to college work, during seventeen of which he was president of institutions. For twelve years he was president of Baldwin University in Ohio, and for five years he was at the head of the Kansas Wesleyan University at Salina.

"A number of books now used as college texts in schools all over the country were written by Doctor Schuyler. His works were on arithmetic, algebra, geometry, logic, trigonometry, surveying, ethics, psychology, analytical geometry, and the history of philosophy.

"Born in Seneca County, New York, on February 7, 1828, Doctor Schuyler in his youth is said to have been a very precocious boy and to have shown unusual skill in mathematics. Often he distanced his own instructors, and was soon able to command a chair of mathematics himself. After that time he continually kept in the line of college work, gradually moving westward with the development of the country.

"Kept school alive.—Doctor Schuyler became president of the Kansas Wesleyan University here in its darkest days, and his great influence and na-



tion-wide reputation kept the school in existence in the early struggles of Central Kansas. He retired from active service here nearly six years ago and since that time he spent a larger part of his time at his room in study and research.

"Doctor Schuyler heard the famous Douglas-Lincoln debate and during the tour of the Prince of Wales, later King Edward VII, in America, he met and conversed with the future English king. Doctor Schuyler was a strong member of the Republican Party since its organization and voted for every candidate for President ever nominated by the party. His first came before the organization was effected, and in 1849 he voted for General Zachary Taylor."

The same month of his death appeared in the Berea paper, from the able pen of Professor Victor Wilker, of Berea, who gave his life as professor of language in Baldwin University, Wallace College, and Baldwin-Wallace College, the following exceedingly interesting pen pictures of the great man:

"Berea, Ohio, Friday, February 21, 1913

"PROFESSOR AARON SCHUYLER AS I KNEW HIM

*"By Victor Wilker*

"Story of a Remarkable Scholar, Who for Twenty-three Years was Professor and President of Baldwin

"Some of the greatest men of all countries were self-made. As far as his masterly knowledge of mathematics is concerned, Aaron Schuyler belongs to this class. Although in the course of time numerous

letters became attached to his name, none of the academic degrees for which they stood were the reward for completing a certain course of study in college or university; they were bestowed upon him *pro honore*.

"Schuyler never studied for recognition, but in order to know. He was a student, a scholar, pure and simple. He dug deep in search for kernels of truth, and when he had discovered some new fact, he was as happy as the man in the gospel, who, having found a pearl of great price, sold all he had and bought it.

"Schuyler, too, sold all he had for the sake of truth. He lost his life, in one sense of the word, and gained it in another, a higher sense. His was a high plane of living—the realm of thought. 'Good times' in the usual acceptance of the term, were almost unknown to him. He was always occupied, either teaching, preaching, lecturing, writing, studying, reading, or thinking. His life was, in the truest sense of the word, the life of a scholar.

"I remarked that numerous academic titles were affixed to his name. I am confident, however, that his friends, especially his pupils, were prouder of them than he. Well do I remember the occasion when the degree LL.D. had been conferred on him by Ohio Wesleyan.

"The fact was announced in Hulet Hall at the close of the commencement exercises. Those who heard the explosion that followed will never forget it. First a clapping of hands and waving of handkerchiefs, in which the entire audience participated. This was followed by shouting, shrieking, and stamping by the

alumni and students. Finally the latter jumped upon the seats and acted like demoniacs. And it was all so spontaneous—simply a recognition of great merit and well-deserved honor. I have often thought of the difference between scholars of the stamp of a Schuyler, Herzer, Burritt, Herschel, or Hugh Miller and the modern “college men,” who peep in at the doors of several large universities, usually not for the sake of quenching their thirst for knowledge, but for the purpose, principally, of obtaining some recognition from these centers of learning, in the form of an official document, certifying to the fact that they have pursued certain studies or finished a prescribed course.

“Schuyler was a plain, unconventional man. He never flattered, nor stooped to conquer, and he always called a spade a spade. He was an enemy of superficiality, and he had nothing but contempt for men who tried to pose, or to make an impression.

“I vividly recall an incident which verifies the correctness of my assertion. Once, in a teachers’ meeting, post-graduate courses were discussed. One of the professors present spoke in a boasting tone of the strict examinations he had been ‘put through’ previous to obtaining the coveted degree. When the meeting had adjourned, Schuyler took me to a corner of the hall, and in a tone explosive with disgust and sarcasm, said:

“‘Wilker, what do you think of that? ‘Put through!’ He put through? Nobody ever put him through! He is shallow and knows absolutely nothing thoroughly—absolutely nothing, despite his post-graduate studies and his high-sounding degree. His

glib tongue and his title have smoothed the way for him so far, but he will get into trouble in due time. I have known him for years. He is a bluff, an academic charlatan.'

"The following commencement the papers announced that professor X of Y College had resigned, in order to enter another field of labor!

"Schuyler was not only a great mathematician, but he was also at home in various other branches, especially in metaphysics, his series of mathematical text books were followed by treatises on logic, psychology, and kindred subjects. His publications are not only thorough, but also original; the latter to such an extent that it is not an easy task for a teacher to use them as texts, unless he has been one of his pupils. Take for example his arithmetic and his logic. No other books like them have ever been published. This feature is, perhaps, the principal reason why some of his text books have not had the wide circulation which they deserve. They are too original in their make-up, hence too difficult for any but thinkers to handle.

## "ARTICLE II

"Schuyler was a great teacher. In the classroom he was at his best. He had much in common with Pestalozzi, Diesterweg, Arnold, and Mann. However, he was no disciplinarian, no drillmaster in the modern sense. He was too great a teacher to be either. His teaching was like that of Roehrig, the great Cornell linguist. Of the latter, my former pupil, Hon. W. H. Tucker, of Toledo, while a graduate student at Ithaca, wrote me: 'Roehrig is a wonderful

linguist and a great teacher. He makes the driest etymologies living things, and holds his classes spell-bound. But he is no drillmaster, nor does he waste his time on lazy pupils. He ignores those who do not care for what he teaches.

"Schuyler could drill, and he did whenever it was necessary, but as a rule he did not kill time and exhaust his nerves in dealing with students that could not be induced to do their duty. His assistant, Miss Warner, was not only a good teacher, but also a drill-'mistress.' She took infinite pains with dull or lazy students.

"I remarked that Schuyler was a plain, unconventional man. Some may have considered him a little eccentric. However, his peculiarities of manner were always natural and becoming to him. He could do and say things and take liberties in the classroom that would have made other teachers ridiculous, had they attempted to imitate him.

"For instance, it was not unusual in cold weather for him to sit with his feet on top of the stove and his back turned to the blackboard, while some one was explaining a problem.

"Did he follow the demonstration? Watch and see!

"By and by the student flies off on a tangent, or makes a slight mistake. Suddenly a voice comes from the direction of the stove:

" 'What didst thou say, "General Sigel"? Kindly repeat that last statement?'

"In case 'General Sigel' got bewildered, the 'class' was requested to set him right. If nobody volunteered, the voice from behind the stove would take up the demonstration and finish it, the feet in the

meanwhile remaining on the stove, unless they were warmed enough. In that case he would arise, 'grasp the stick' (take the pointer), and make the subject, no matter how difficult, so clear that a fool could not help seeing it. He rarely knew where the lesson was, but he always knew more than the lesson contained.

"I have seen him puzzled but once. That was on a great occasion when he was covering the entire blackboard with figures and symbols in explaining a very obtuse point in analytic geometry. He was nearly through when he discovered a slight error in the calculation, which he knew would cause too great discrepancy in the final result. For a moment he was perplexed, ran his long chalk-covered fingers through his hair, screwed up his face, as he was wont to do when he had a difficult problem to solve, and—grew nervous.

" 'Well, well,' he muttered, 'I had that all right last night in my study. I wonder where the mistake is. Come, folks, help me find it. No one leaves this room until it is found.'

"I watched his assistant, Miss Warner. Evidently she was more excited than he. Her eyes were riveted upon the blackboard as if her life depended upon finding the error. Suddenly a change came over the expression of her countenance and she was heard to say:

" 'Doctor, I think if you substitute plus for minus there (pointing to the place), the equation will come out all right.'

" 'That's it,' cried the professor: 'Eureka! How could I make such a mistake!' And he laughed out loud for joy like a girl that has found her lost doll.

"And the students—did they laugh? Yes, for joy and out of pure sympathy. They, too, had been on needles for the last ten minutes.

"Schuyler was not an 'all-around' man in the modern sense of the word. He was a specialist. In some departments of learning he was a layman. Take for example grammar. He had taught it in the academy. He also frequently lectured on grammar in teachers' institutes. Nevertheless his knowledge of it was one-sided and deficient. It lacked a linguistic basis. His authorities in grammar were Holbrook and Harvey, whose books at that time were not accurate. I remember an instance when Doctor Schuyler delivered a lecture on grammar before a largely attended teachers' institute held in the Berea High School room. I took issue with him in reference to his system of analysis. I pointed out the absurdities to which such analysing would necessarily lead and illustrated by examples taken from Latin and German. His reply was:

" 'Wilker (in private he never called me professor, but simply Wilker—a fact of which I was and still am proud), what care I for your illustrations from other languages. English is good enough for me. We Americans have our own syntax and analysis; we don't borrow from Latin or German. I can prove to you by Holbrook and Harvey that I am right.' 'But, excuse me, doctor; both of these authors, whose books I well know, having used them in my classes for many years, are wrong. I can prove it to you by Whitney and Maetzner, the highest English and German authorities.'

" 'Wilker,' was the final verdict, 'I don't care a



snap for your English and German authorities. Holbrook, Harvey, and myself are my authorities!' That ended the discussion, and we parted the best of friends.

"Doctor Schuyler was not only opinionated in matters pertaining to English grammar, but also in the use of words, as the following incident shows. He used the word *confixion* (spelling it with an x) when speaking of the collision of classes. I finally ventured to ask in a faculty meeting whether that was the correct word to use.

" 'Certainly!' was the ex-cathedra answer of the doctor, 'what other word would you suggest?'

" 'Conflict; and for the simple reason that there is no such word as *confixion* in the English language.'

"Then he flared up: 'Professor Wilker, you German, do you mean to criticize us Americans, who are born to the manor in the use of our vernacular? Conflict is the correct word when armies clash; when classes collide, we say *confixion*.'

" 'Well, doctor, you may say so, but the dictionary does not. Convince yourself.'

"He made an airline for Webster, turned the leaves, and ran his finger down the column headed 'con.' 'Conflict!' he exclaimed, 'Just as I said: "collision of armies." Now watch: *confli*—, *confli*—; I declare, the word is missing! Well, you are right in asserting that the word is not in the dictionary, but I say *it ought to be there*; for I affirm that there is a vast difference between the collision of armies and of students!'

"We all agreed with him there; even Professor White and Miss Warner, both of whom had followed



the discussion with intense interest, smiled a bland smile! However, the lapsus etymologiæ did not shake our faith in him. I for one knew only too well that in matter pertaining to mathematics or metaphysics he overtowered me as a giant does a pigmy.

### "ARTICLE III.

"Although a great mathematician, he was not at home in mental arithmetic. I never knew him to do any reckoning except with crayon or pencil in hand. Once he borrowed from me a text book on logic. A week later he intercepted me on the street, enquiring whether I would sell him the book. I answered in the affirmative.

" 'Well, what is the price?'

" '\$1.25, with 20 per cent off,' he muttered; 'let me see (taking a pencil from his pocket and covering a fence-board with figures); 20 per cent of 125 is 25, and 25 from 125 leaves 100. That makes an even dollar, doesn't it?'

"I bit my lip as he handed me a dollar bill.

"As college president he was not 'successful' in the usual acceptation of the term. As presiding officer of an institution, he was not in his element. His place was the study and the schoolroom. He was too great a scholar, too profound a thinker, to be a good manager. He could not collect funds nor get up a boom. He was rarely seen in public and took slight interest in politics. I never heard him deliver an address on a public occasion.

"As writer and speaker he was somewhat dry. His addresses lacked the quality that stir people. He was not sufficiently in touch with life as it is found

among the various strata of society. Hence he was no 'popular' speaker. He could not make the heart-strings of the people composing a mixed audience vibrate. On the other hand, his lectures before students and scholarly people always made an impression. The students of both institutions would flock to a meeting, if it was known that he was to speak.

"Although Doctor Schuyler had a prodigious memory for figures and abstract learning, it usually left him in the lurch when he tried to recall names. This may have been partly due to indifference. It seems he never tried to remember the names of all his students. He usually substituted a sobriquet for such as to him sounded outlandish. Hence many of the German students attending his classes bore a nickname. I remember these: 'General Sigel,' 'General Rosecrans,' 'General Moltke,' 'Bismarck,' 'Humboldt,' 'Reddy,' 'Blue Eyes,' 'Fatty.'

"He sometimes neglected to send the report of the German students that studied mathematics with him. As I was a sort of a connecting link between the two schools, our president, Doctor Riemenschneider, usually requested me to get Doctor Schuyler's 'marks.' On one occasion I met him on the street and reminded him of his delinquency, adding the president would like the grades at an early date.

" 'Oh, I can give them to you now,' was his reply. 'Have you pencil and paper with you? Let me see—which German students are in analytical geometry? There is "Reddy"; he is a crack student. Give him 98.'

" 'Yes, doctor, but who is "Reddy"?"

" 'Why, that tall fellow with yellow hair and beard and long chin.'

" 'Oh, you mean Rauschenbusch.'

" 'I guess that's the name he gave me, but it's a jaw-breaker, and I baptized him "Reddy." That's much shorter and easier to pronounce. Then there's "Miss Fatty." She is so-so. I think she's lazy. But that may be on account of her embonpoint. (Do I pronounce that correctly?) Fat people are usually lazy. They can't help that. So give her—I won't be too hard on her since she takes my jokes so good-naturedly—give her 74.'

" 'But, doctor, whom do you mean? We have several fat girls. One of them especially is a slow-poke. Fraeulein Sachte—do you mean her?'

" 'Yes, that's the one. I could not pronounce her name either. That German "ch" sounds so outlandish. So I call her "Fatty." The epithet seemed so appropriate.'

" 'Thus we would go through the whole list. In those days I sometimes could not help parodying Dame Blanche: 'Oh quel plaisir d'être professeur!'

" 'I once related this episode to several alumni, when a school-ma'm—not a former pupil of Schuyler—sputtered. 'A nice professor! If we high-school teachers were to guess at the grades in that fashion, our principal would sit down on us!'

" 'But my dear Miss,' suggested one of the ex-students, 'he didn't guess. The grades that he drew from his inner consciouness were perhaps more reliable than those that are the result of daily marking and weekly and monthly averages.'

"I do not hesitate to assert that all who have ever had instruction under this wonderful teacher will concur in the sentiment expressed by the ex-student. There is, perhaps, too much machinery and rigmarole in our schools, and not enough genuine personal teaching. Schuyler was not in the schoolroom 'to hear recitations' and to 'mark' the result on the scale of 100, but to teach!

"According to the statement of Professor Speckmann, who was associated with him for many years, his labors at Salina, Kansas, were appreciated fully as much as at Berea. The new dormitory was named Schuyler Hall, and the anniversary of his birth was observed regularly. Among the students he was known as 'The Grand Old Man.'

"He lived to a ripe age, in full possession of his mental powers, thus verifying the assertion often made to his students, that a man who continues to study and think, will remain young until he reaches the age of fourscore years. His only bodily ailment of late was an impediment in hearing, which finally induced him to withdraw from active teaching, to the regret of students, faculty, and trustees.

"The last few years of his life were spent in communion with his books, respected and honored by the entire community.

"He has passed away. His work, extending through more than half a century, has been well done. Thousands have felt the magic influence of his powerful personality, and by them he will not be forgotten.

"But why cannot a great teacher like Schuyler live a thousand years?"

## CHAPTER XXXVI

### Professor White

America's Most Renowned Author of Greek Text Books, Was Once  
Professor in Baldwin University, Where He Wrote His  
First Book That Brought Him Fame

WHEN I entered Baldwin University as a student, the Greek professor was John W. White, about twenty-three years of age. He was then writing a Greek book for colleges, to be called "White's First Greek." He looked the scholar and student that he was. Within two years his book was off the press and on the market. So excellent was the work that Harvard College adopted it at once and gave him a call to teach Greek. He was then promoted rapidly in that, the oldest and greatest college in America, where he taught for thirty-five years, and was regarded, when he retired, as America's leading Greek scholar.

He was an author of books in the literary world as well, and his text books have been adopted by many colleges and universities throughout the world.

The following account of his life, works, and decease, went the round of the press, as follows:

#### "EMINENT GREEK SCHOLAR DIES

"Prof. John Williams White Passes Away After Long  
Illness

"Taught Thirty-five Years at Harvard

"John Williams White, professor-emeritus of Greek at Harvard, of world-wide reputation as student, author, and teacher, died at his home, 18 Concord

Avenue, Cambridge, yesterday. Professor White was seventy-eight years old and had been ill for many months.

"No man in the university world was more highly esteemed and honored than Professor White, whose labors at Harvard, covering a period of thirty-five years, won him a place among the greatest authorities on Greek. He revolutionized the study of it, created a furor in educational circles by advocating sight reading, established the stereopticon as a systematic fixture of its study, and was distinctly America's leading Greek scholar when he retired from the faculty in 1909.

"Won Honors Abroad.—His archæological research, his vast experience in wide fields of learning, and his numerous works in literature, made him an international figure and gained him honors in the old world as in the new.

"Preparation in the leading colleges of America and Europe afforded him splendid opportunities to compare methods of teaching, and when he went to Harvard in 1874, as tutor in Greek, he found a field of endeavor worthy of his best efforts.

"He was advanced to an assistant professorship in 1877, and became professor in 1884, his energy, initiative and wisdom winning him a place in the first rank of educators who were at that time engaged in transforming the comparatively provincial college into one of the world's greatest universities.

"His literary works have become recognized as final authorities, and his text books have been adopted everywhere. As a Greek master he has occupied the highest position among educators.

"He was born in 1849, in Cincinnati, the son of the Rev. John Whitney White. He was graduated from Wesleyan University in 1868, receiving his A.M. there in 1871. For three years he studied at the University of Berlin, and upon his return to America was engaged at Harvard, some of his works having already attracted attention and roused interest in his methods.

"The graduate school was then new at Harvard and Professor White continued his studies there, being awarded the Ph.D. and A.M. in 1877.

"He was closely identified with the early efforts of the American School of Classical Studies at Athens, and in the year of its founding, 1881, he devised the plan by which it has been perpetuated, through co-operation among the American universities and colleges, his selection as first chairman of the managing committee of the institution being his reward. He was elected first president of the Cooperative Society in 1882, in recognition of his executive abilities.

"His papers won him additional honors and distinction, among them honorary presidency of the Archæological Institute of America, honorary membership in the British Society for the Promotion of Hellenic Study, fellowships in the American Academy of Arts and Sciences, and a degree of Litt.D. from Cambridge University, England.

"His published works were numerous, and many many of his text books have been adopted in leading universities."

## CHAPTER XXXVII

### Prof. W. C. Pierce

Another Co-worker of John Baldwin. On First Board of Trustees.  
Was the First Resident Minister in Berea, and First  
Science Professor.

PROFESSOR PIERCE was from the beginning so much a part of Baldwin University that the story of John Baldwin's school would be incomplete without a chapter devoted to his part in building it up. He was a pioneer with its founder in laying the right foundations.

The following, I quote from a reminiscent article from the pen of Mrs. John Baldwin, Jr., published in the Berea paper, April 22, 1911:

#### "DOCTOR PIERCE, First Minister

"The first resident minister was Rev. W. C. Pierce of revered memory. He came in 1846, and from the beginning of the institute, as trustee or teacher, Doctor Pierce was connected with the college all his active life. I have heard dear Mrs. Pierce relate her pioneer experiences with laughter, and also with tears. She was an educated, refined woman from the East, and the hardships and privations of the primitive life in the new country were very hard for her to bear.

"From its first settlement this place has been known as an educational center. The pioneers were willing and anxious to make great sacrifices for schools."





PHILURA GOULD BALDWIN, DAUGHTER OF  
MR. AND MRS. JOHN BALDWIN, JR.  
Died 1892, aged 26 years



Professor Pierce passed away in 1902, at his granddaughter's in Cleveland. The following account of his life appeared in the papers:

"TRANSLATED

"Rev. Dr. Pierce Called Home

"Rev. Wm. C. Pierce died at the home of his granddaughter, Mrs. J. B. Roberts, 691 East Prospect Street, Cleveland, Ohio, last Friday afternoon, September 12, 1902. Doctor Pierce was one of God's noblemen, a gentleman of the old school. He lived out the full measure of life, and enjoyed a green old age. His death was only a translation to a higher sphere, where he will receive the full fruition of a well-spent life on earth.

"He leaves one sister; a granddaughter, Mrs. Crilla McDermott Roberts; and a niece, Mrs. Cora Pierce Lawrence, of Columbus. His last sickness was of short duration. About two weeks ago, while enjoying his annual visit at the home of Mrs. Whitney, in Berea, he was taken suddenly weak and prostrated, but was able to be taken to his home in the city in a carriage, but only lived a few days afterward.

"The Funeral.—In accordance with the expressed wishes of the deceased, the funeral was held in the Berea Methodist Episcopal Church, and the burial was made beside the remains of his beloved wife in Woodvale Cemetery.

"The funeral service was conducted by Rev. Duston Kemble, former presiding elder, and who officiated at the funeral of Mrs. Pierce, whose death occurred during his ministry in Berea. There was a large at-

tendance of those who had known Doctor Pierce during his long and eventful career in this village. The remains, accompanied by the mourning friends, arrived here shortly after noon on the funeral car, the services taking place at two o'clock. Doctor Kemble and Rev. Mr. Gallimore left Ashland in the morning, before Conference adjourned, and arrived here just in time for the services. Every arrangement, even to the smallest detail, had been made for the funeral with Undertaker Brown, several months ago, by the aged minister himself. The active pallbearers chosen were, Doctor Gould, Doctor Coates, T. C. Mattison, Ed. Cash, John Baldwin, Jr., Doctor Perry, and W. J. Lawrence. The honorary pallbearers were members of the faculty of Baldwin University and of German Wallace College.

"The service began with the hymn, 'One Sweetly Solemn Thought,' which was beautifully rendered by a quartet composed of Professors Weaver and McElroy, and Misses Wallace and Darling. Professor Burr read the Ninetieth Psalm, 'Lord, thou hast been our dwelling place.' Professor Schneider read a part of the fifteenth chapter of 1 Corinthians, and a fervent prayer was offered by Rev. J. P. Mills. 'Nearer, my God, to Thee,' was then sung by the quartet, after which Doctor Kemble made a few introductory remarks. He was followed by Doctor Gallimore, who read a sketch of Doctor Pierce's life.

"Dr. Mattison spoke feelingly of his twenty years' acquaintance and association with the deceased, as student and co-laborer, in the university. He was followed by Dr. Victor Wilker of the college,

who reviewed the characteristics of Doctor Pierce, and spoke of his constant interest in the German college. Doctor Kemble also spoke of the estimable traits of character exemplified by Doctor Pierce during life, saying that his memory will be like the 'precious ointment poured forth.' He was a man of unusual degree of taste and culture and gave the stamp of culture to the community. He closed with a brief prayer.

"The quartet sang 'Good night, good night, it is morning now,' which closed the services at the church.

"Upon the casket rested beautiful tributes of flowers, emblems of purity and innocence, which were so strongly exemplified by the deceased in life."

## CHAPTER XXXVIII

### A Great Sorrow

Death of Philura Gould Baldwin, and Tributes to Her Memory

THE first break by death of the three children of Mr. and Mrs. John Baldwin, Jr., was in the untimely decease of their beautiful, talented, and only daughter, Philura, on March 3, 1892.

The following account of the same appeared in the Berea "Advertiser":

#### "A BROKEN COLUMN

"Death of Miss Philura Baldwin. Philura Baldwin  
Is Dead!

"This sad announcement will cause a pang of sorrow in many hearts in almost every State in the Union, for every Baldwin University student for the past fifteen years knew and admired Lou Baldwin.

"But the grim reaper thrusts in his sickle keen and cuts down the pure and lovely as well as those less favored. In this instance, his victim is one of our brightest and most accomplished graduates of the university, the very idol and central figure in a lovely home circle.

"Born, reared, and educated in Berea, everybody knew her, and 'None knew her but to praise.'

"During her college course she was among the brightest in her class, the life of the whole school, and the leading spirit of the Alethean Society. Her graduating oration was pronounced the best in

class and elicited favorable comment from the visiting clergymen present. Her life was full of promise of rare achievements. She continued her studies in art until stricken with consumption. She made a heroic struggle with that fatal malady. The family, who usually spend the winter months in the Sunny South, gathered at the old home in Berea and sought, by every known remedy and medical skill, to alleviate her sufferings and prolong her precious life. But the end has come!

"We all knew she was failing. But when the heart had ceased to beat, and the announcement that she was dead passed from one to another, it seemed so sudden, so unexpected.

"She died Thursday morning, March 3, 1892, aged about twenty-six years.

"Words of sympathy are spoken in every home in Berea, and grief at her loss is universal.

"The funeral will be held at the home on the South Side, Sunday, March 6th, at two o'clock, P. M."

#### "A TENDER TRIBUTE

"Friends, Citizens, and Schoolmates Gather at the  
"Funeral Services of

"Miss Philura Gould Baldwin

"Life's Work Ended and Her Noble Nature a Fond  
Recollection for the Future

"Not so often in life as in death is our attention called to the noble nature, pure character, high talent, and unselfish life of those who have lived among us, and then passed to their eternal rest. Neither are these ennobling things often developed

in one whose years have not as yet passed the spring-time of life. Such a life cut short in its beauty of character not yet fully developed is always regretted, and such a life went out in the death of Miss Philura Gould Baldwin, in her twenty-sixth year, her death occurring at three o'clock, Thursday morning, March 3d. Miss Baldwin was truly a Berean, having been born at this place on November 28, 1865. Death came to her as a peaceful relief from sufferings that had been gradually taking her strength for months past. Her real decline dates back to December, 1890, when she had la grippe, while at her Southern home. The following June she returned to Berea, and from here sought health in several directions without gaining any permanent relief, and finally returned to her beautiful home here where her fond mother, dear father, loving brothers, and kind friends ministered to every wish and want. Their vigils were those of guardian angels.

"Here vitality, her ambition, her desire to complete works planned, occupied her thoughts so that she did not realize until within two or three weeks of her death that many of her good intents must be left undone, and her only regret was that these things planned must be left unfinished. Yet her life was full and complete as the last works of her hands with brush and colors spreading the flowers of nature upon canvas.

"As a graduate of Baldwin University in '86, she did honor to the name of Baldwin and her grandfather, founder of the college. Her school life was that of a leader, filled with pure purposes, energy, and high intents. Class, society, friends, felt the generous impulses of her nature and confided in her friendship.



After her graduation she still pursued her studies in literature, science, and art. She read a great deal from the current periodicals on her favorite studies, at all times was very versatile on the topics of the day. Her last book to read was Arnold's 'Light of the World,' which she failed to complete.

"When all the libraries of the university were combined in one she was chosen librarian, and by her indefatigable efforts the books were arranged and catalogued. Even in her last days the library was remembered with a hundred dollars, half for the purchase of modern American and English literature books, and the other for books for the natural science department.

"On Sunday last, March 6th, in the afternoon, the friends of the deceased gathered at the home of Mr. and Mrs. John Baldwin, Jr., her parents, to pay the last tender tributes of respect and love to the dead. Feelings of sadness filled the hearts of all that had known her; tributes of love and sympathy. Flowers ladened the air with their fragrance, and in their silent beauty were emblematical of the life that was closed in death. A pillow of roses, lilies, hyacinths, and camelias, inscribed 'Daughter,' told of parents' love and sorrow. From her sister Aletheans came a bank of pink and white roses and ferns. From her classmates came a floral wreath in yellow-and-white class colors, and inscribed, '86.' A sickle of pink and white roses came from her society brothers, the Phreno Cosmians. From the faculty and students, a wreath of Marechal Niel roses and Easter lilies, while many friends expressed their tribute of love with cut flowers.

"The funeral service was conducted by Dr. J. E.

Stubbs, president of Baldwin University, assisted by Dr. W. C. Pierce and Rev. Duston Kemble. The music was by Misses Lilah Arnold and Grace Carroll, Messrs, E. D. Lyon and Chas. Goette, assisted by Mrs. F. M. Dorland at the piano. The selections rendered were: 'My Jesus, As Thou Wilt,' 'Lead, Kindly Light,' 'Comfort Me,' and 'Asleep in Jesus.' Rev. Duston Kemble offered prayer and Doctor Pierce read the Scripture lesson. Doctor Stubbs delivered the funeral discourse, taking for his text a verse from the twenty-second chapter of Job, 'Acquaint now thyself with him, and be at peace; thereby good shall come unto thee.'

"The text was one of several passages of Scripture noted on a slip in her Bible, all of which were of this comforting nature. We regret to be unable to give this discourse as it was delivered from notes. It is sufficient to say that Doctor Stubbs brought out her beautiful character by reading quotations from letters written by her, showing her faith in the love of God, and her love for all that is beautiful in life and nature.

"About the rooms of her home are silent mementos of her skill with brush and colors, her creations being true to nature and finished by her master stroke. Most of her sketches are in water colors, some with the pen and a few in oil colors. None could study these beautiful things without taking into consideration her love for the beautiful in nature. Her last works were sketches made while at Mackinac Island and Harbor Springs last summer. Her life was that of a Christian. At first a member of the Methodist Episcopal Church here, she transferred her

membership to the little church at her Southern home, that her sweet influence might be felt there; but at last she came back to the church at this place.

"Her remains were taken to Woodvale and interred on the hillside where the warmth of the rays of the southern sun may gather. The pallbearers were professors A. M. Mattison and J. H. Smith, of the university; Dr. D. C. Miller, of Case School, Cleveland, and a member of her class; D. C. Stearns, class '85; and Messrs. Fred Fyler and Robert Wallace, members of the Phreno-Cosmian Society when she was in school.

"Among the friends and relatives present at the obsequies were: J. W. Gould, Kent; Mr. and Mrs. John Gould, Aurora; A. Gould, Canton; Wm. Johnson, Creston; Dayton Johnson, Cleveland; R. B. Roe and son, Misses Eva L. Reefey and Carrie Hamilton, Elyria; Miss Anna Rule, Green Spring; Miss Cora Wyatt, a classmate, Bedford; Mrs. James Reid, Mrs. S. J. Baker and son, Mrs. C. W. Stearns, and Miss Mary Stearns, Cleveland; and Miss May Warren, Medina."

#### "MEMOIR

"Our alumni sister, Philura Gould Baldwin, Ph.B., who possessed so many of the traits that most adorn human nature, has gone to her rest. Miss Baldwin was known to you all.

"She was born in Berea and her short life was spent there and in their home beside the Teche of Louisiana. After the usual preparatory studies she entered Baldwin University, founded by her grandfather, Hon. John Baldwin, and graduated in 1886.

"Fate prescribed for her an almost unlimited sphere, with broad opportunities, and that sphere she filled nobly and to the full. See the conscientious self in this extract from one of her letters: 'Have I told you of my text for this new year of 1887? "Get thy distaff ready and God will send you flax." I mean for myself to get my distaff ready to be anything good and noble I can be, and trust God for the opportunity to be of use.'

"In a letter to a friend, written while in Louisiana, and dated January 4, 1891, comes this bit of sunshine before the fatal illness and darkness: 'If it were possible I would send you some of the sunshine of this first Sunday of the New Year. The pasture shows a tinge of the real springtime verdure, and the mocking birds are happy and telling the whole world of it. Oh, I love Louisiana! I think if I had been born here I should love it to the exclusion of every other land.' "

#### "RESOLUTIONS OF RESPECT

"Resolutions passed by the Alethean Society on the death of Miss Philura Baldwin.

"*Resolved*, That in Miss Baldwin, in her great endowments of intellect, in her attainments in education, in her genius for art, in the strength, purity, and nobility of character, and in her charming social qualities and engaging personality, we have recognized a young lady of eminence and superiority.

"*Resolved*, That as Aletheans we are proud that she was one of our number; that we are grateful that we of to-day enjoy the benefits of her impress on the

society, and that we are determined to maintain the same high literary ideals she ever sought to realize.

*"Resolved,* That in her death our society has suffered a notable bereavement, in token of which we will wear the customary badge of mourning thirty days.

"Ethel Morrison,

"Lillie Glessman,

"Nellie Owens,

*"Committee."*

## CHAPTER XXXIX

### Ground Broken for Memorial Library

A Gift of Philura's Parents to Her Memory. Eloquent Addresses by Doctor Gould, Her Uncle, and Others. Corner-stone Laid

ON APRIL 5, 1893, John Baldwin, Jr., and Mrs. Baldwin, broke ground on the campus for a Memorial Library to their daughter, at which ceremony eloquent and fitting eulogies were delivered.

The following account of the same appeared in the Berea paper, as follows:

#### "TURF BROKEN

"The Philura Gould Baldwin Memorial Library  
Building

April 5, 1893

"Surely, to live in hearts we leave behind is not to die.

"The first shovel full of earth was removed by Milton Baldwin, grandson of the university's illustrious founder, son of the magnanimous donors of the new building to be erected, and brother of her whom we all revere, and whose name is to be immortalized by a magnificent structure on the new college campus.

"A large number of the friends of the university and citizens generally assembled on the grounds Wednesday afternoon to witness the interesting exercises of breaking the turf preparatory to laying the foundation, with President J. E. Stubbs in charge.

"A hymn was sung by the congregation, and prayer

was offered by Rev. J. E. Collom, pastor of the Congregational Church of Berea.

"A most eloquent address was then delivered by Prof. E. D. Lyon, superintendent of the public schools, extracts of which we are permitted to reproduce as follows:

" 'To-day it is the happy privilege of the people of our own town to see the first steps taken toward the erection of another college building; and it is no small pleasure to me, in behalf of the youth of our community, to speak our joy. We can bear testimony that a taste for the good things in literature which is created in youth is enduring. It is our hope that the younger generation in our midst may form such an appetite for books that nothing can satiate it.

" 'We in Berea should not be rough hewn. The building whose walls so soon shall rise before us in a spot where not only the good and the true in us may be worked out, but where Phidian touches may be given to character.

" 'We rejoice in this opportunity offered the college to increase its usefulness. We rejoice in the spirit prompting the donors of this splendid gift. Happy must he be, who in life can spare of his means to elevate his fellows! Above all, we rejoice in the life of her in whose memory these walls will raise themselves.

" 'Who that knew Lura Baldwin, and her rare love of the beautiful in literature and art, dares say that anyone before me is so interested in this immediate prospect of a well-equipped college library, as she would be were she among us to-day? Who with a gladder, prouder spirit will see the walls grow,

the shelves become filled, than would she? Who of you will handle the books with a fonder appreciation than would she?

“ ‘Yet that spirit is among us, and shall live as long as endures the solid stones, and so long as the power created here shall exert itself among men and women. Surely to live in hearts we leave behind is not to die?’ ”

“Professor Lyon was followed by Professor Smith of the university faculty, who spoke at some length, after which Dr. D. T. Gould, of Berea, an uncle of the lamented Philura Gould Baldwin, spoke as follows:

“ ‘Doctor Stubbs has requested me to speak as a representative of the family of her whose memory is to be honored by this structure. While confessing my inability to add new praise to the already honored name of Baldwin, or new laurels to the founder of this institution, whose memory is well-nigh imperishable, but yet, by reason of my kinship to this descendant of that founder, I accept the honorable duty, while inwardly shrinking from it.

“ ‘Baldwin University was most fortunate in its founder. How often the noble traits of character of a parent are extinguished and buried with him at his interment, his descendants being incapable of continuing them; but in the illustrious example before us, the second generation and the third generation repeat these qualities, which we so much admire in the first.

“ ‘Philura Gould Baldwin, whose untimely death we as a family still lament; whose absence yet causes the eye to fill with tears, and sobs that are but half



suppressed; one whose infancy, childhood, youth, and early womanhood we watched with high hopes for her future, has gone forever!

“ ‘Only those who have passed through such a storm can know the utter wreck of hopes which remain. How natural it is at such a time to take up arms; to resist with all the force of which we are capable, the seeming ill usage we have received.

“ ‘But fortunately our better judgment triumphs. To a degree we become reconciled to the loss, and at this time the thought comes to us, how can we best perpetuate a knowledge of the noble traits of character of the departed one? We see how this bereaved family, by this the noblest of methods, proposes to perpetuate the memory of their daughter, and at the same time give substantial aid in elevating the community at large. It was but little short of inspiration that first suggested this method to them; and now how fitting and appropriate it is! A library named for her! She, a lover of literature and art, of music, science, and, in fact, of all the things of beauty which this world contains; who delighted to be among books; and who by an unerring instinct knew good books; whose pleasure was to be among those who talked of books and art and science; and whose ambition was to excel in all the higher walks of life; whose final labor was to place the college library on its present basis; and whose latest thoughts were of it. We see how eminently fitting that her memorial should take this form; that not only those of us who knew and loved her for her noble traits and intrinsic merits, but by the unknown thousands who in the future are yet to tread these halls and be

benefited by this gift. When you and I may unremembered sleep, the name of Philura Baldwin will still be pronounced with praise, and the story of her untimely death be repeated to attentive ears.

“ ‘As a family, therefore, we unite and concentrate our efforts to make this building a worthy memorial to her whose loss has seemed well-nigh unbearable, and that, as we shall see this building rise, our grief will lose the keenness of its edge and be replaced by pleasant recollections of her virtue. And, as with tears we parted from her, her mortal part committing to the kindly keeping of Old Mother Earth, and while the earth has hid her from our sight, yet steadfast are our hopes, that somehow, somewhere, she still lives, ’mid scenes of beauty far greater than here she knew, a patient student studying under the immediate instruction of the Great Architect of all, the loving Father of all, the Eternal Goodness, in whom she confidently placed her trust, and that he says, “ ’Tis well.” ’

“ ‘Likewise we now again remove the soil, striking deep down, that what we place therein may steadfastly remain, though hid from sight, and that upon this firm foundation we may safely build, and as the building grows toward completion under skillful hands it shall prove to be symmetrical, a harmony in stone, delightful to educated eye, instructive by its true proportions, adapted to the use to which designed; in fine, that it may be of such a perfect form that she whose memory is thus to be immortalized, would say, “ ’Tis well.” ’

“Brief and pointed remarks were also made by Mayor Nokes and by President Stubbs.

"The turf was then broken by Milton Baldwin, Miss Walker, a daughter of Rosanna Baldwin, Doctor Gould, and Mrs. Gould, each of whom lifted a shovel full of earth."

The librarian following Philura wrote for the press the following tribute relative to her services and gift for the building up of the library:

"THE BEQUEST OF MISS PHILURA BALDWIN TO THE  
LIBRARY OF BALDWIN UNIVERSITY

"The library of Baldwin University has not had a better friend than Miss Philura Baldwin. It was largely through her influence that the literary societies were led to unite their libraries with the library of the college. The results of this union have been mutually beneficial. Everyone now recognizes the wisdom of the plan. But it is much easier to recognize an accomplished good than it is to conceive a plan for producing good results. With others, the keen mind of Miss Baldwin saw the advantages to be gained by a united library, and she bent her energies to accomplish this end.

"Miss Baldwin was the first librarian, and the only one thus far, who has devoted his time entirely to that office. This was during the first year under the new régime. It was a time when order was to be brought out of chaos; when new ways were to be learned, new plans devised, and sound principles established. Notwithstanding these difficulties, with persistent energy, consummate skill, and becoming grace, Miss Baldwin succeeded in putting the library upon a good working basis. About half of the books

then in the library were catalogued by her according to the Dewey system. In order that she might spend the winter in the South, in the fall of 1890 she offered her resignation. This was regretted by all. Although her official connection was thus severed, yet she never lost her interest in the college library. Among friends, and at alumni meetings, she was always ready with words of encouragement and confidence and hope. By her untimely death the college has lost a staunch supporter and true friend.

"When she saw that she must soon yield to unwelcome but persistent disease, her thoughts turned kindly toward the library, and upon it she bestowed a generous bequest. The amount given was \$211.50. Miss Baldwin knew the most pressing needs of the library, and the money given is to be divided equally between the departments of science and literature. Half of it is for the purchase of scientific books, the other half for modern American and English literature. Or, as the donor expressed it, 'Books which the students will read.' Pursuant to this desire many books have been placed in the library. Part of the money is held as a reserve fund to be used as needed.

"The students attest their appreciation of this magnificent gift by the avidity with which they read these books—although they have been in the library but a short time.

"The college is proud of the life and attainments of this alumna, and truly grateful for these benevolent services. These generous deeds will ever be a rich memorial of a noble life."

Within a few weeks ceremonies were held at the

laying of the corner-stone. The following account appeared in the Berea paper:

“CORNER-STONE LAID

“The corner-stone of the Philura Gould Baldwin Memorial Library Building was laid with appropriate ceremonies, Thursday afternoon, June 8, 1893. There was present a large audience, composed of the culture and intelligence of northern Ohio.

“A prayer was offered by Rev F. A. Gould, after which the Rev. J. W. Huddleston, of Cleveland, delivered a most eloquent address.

“President Stubbs followed with a brief tribute to the memory and virtues of her in whose memory the building is a memorial. The cement which is intended to hold in place the ‘corner-stone’ of this beautiful structure was spread by each member of the Baldwin family, including ‘Mother Baldwin,’ the widow of the illustrious founder of the university.”

## CHAPTER XL

### Philura Gould Baldwin Library Is Dedicated

#### Account of the Exercises

AT THE completion of the Philura Gould Baldwin Memorial Library, fitting and appropriate exercises for the occasion were had.

The following account of the occasion was published in the Berea paper, as follows:

"On the afternoon of June 14, 1894, the Philura Gould Baldwin Memorial Library Building was dedicated in the shade of the spreading apple trees which stand near the building; a platform was made and some temporary seats were put in place. Dr. J. E. Stubbs presided over the exercises. The Rev. B. J. Hoadley offered prayer, Rev. G. H. Reeder read from the Scriptures. The principal address was given by the Rev. Dr. David Moore, Editor of the 'Western Christian Advocate.'

"Mr. Baldwin, speaking for himself and for his wife, referred in tender terms and touching words to the life and character of their only daughter, in whose memory the building was erected, and formally transferred their vested right of property to the trustees of the university.

"In making the gift only one condition was imposed upon the trustees, viz: 'That each year at commencement time there shall be presented by a member of the graduating class, one white rose in memory of Philura Gould Baldwin.'

"A beautiful hymn was then sung, the words of which were composed by the talented Miss Hannah Foster, of Berea, a graduate of earlier days of Baldwin University, which was as follows:

" 'Great Builder Thou, whose power alone  
Hath laid in space the corner-stone  
Of countless worlds—O what are we  
Who build and dedicate to thee?

" 'Yet it is thine—this structure fair;  
Each stone was set with faith and prayer,  
Though eyes were dim and hearts were sore  
For one gone forth, who comes no more.

" 'Accept it, Lord, and let it prove  
To souls athirst for light and love,  
A place where truth's illumined page  
Shall glow for childhood, youth, and age.

" 'The cherished name this building bears,  
Won all the wealth of love it wears;  
These walls, which now that name endears,  
Shall stand above the drift of years.

" 'Swing back, O doors! "Let there be light!"  
From shadowed vale to sunlight height,  
It was not far!—O dear one gone—  
In blessed deeds live on, live on!"

"Miss Mary Helen Smith of the graduating class, in a few well-chosen and appropriate words, presented the white rose.

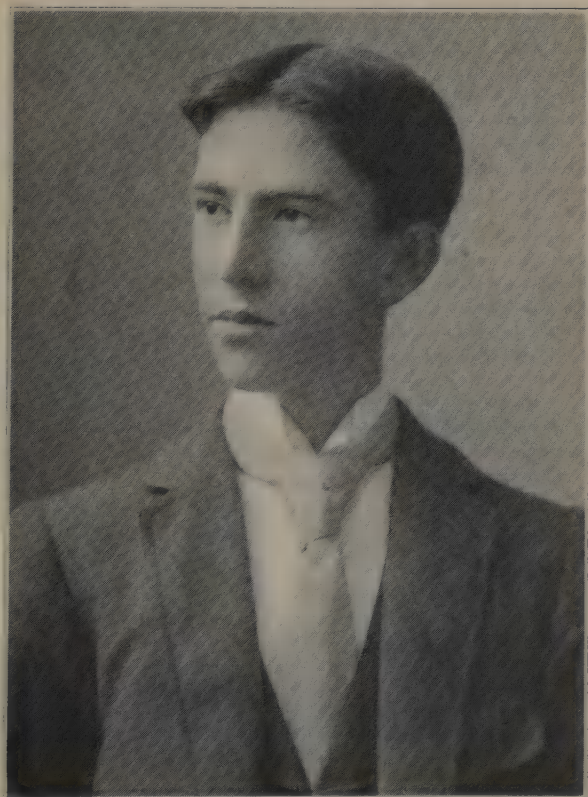
"The benediction was pronounced and the ceremonies of commencement week were ended.

"What an example for emulation by the young is the life of Philura Gould Baldwin! How unlike so many daughters of parents of ample means to gratify their worldly ambitions, Philura chose the better part! Her life was one of deep and abiding faith in her Maker, and in love for his struggling children.

"Everybody loved her because she loved everybody. How true she was to the teachings of her illustrious and noble ancestors!

"She was as pure in her thoughts and life as the 'white rose' offered in her memory by the graduating class each year. Though her fair form is pulseless dust, her angelic soul lives on in the hearts and lives of the thousands whose privilege it was to have known her."





MILTON BALDWIN,  
SON OF MR. AND MRS. JOHN BALDWIN, JR.  
Died in 1896, aged 22 years



## CHAPTER XLI

### Grandma Baldwin Passes Away

#### Tributes to Her Life

ON THE seventeenth day of April, 1895, "Mother Baldwin," at her home in Berea, at the great age of ninety-three, peacefully passed away, in possession of her faculties. She was one of the great Christian heroines of the earth, the wife, mother, and grandmother of those whose lives have counted mightily for God and humanity.

Since her youth, till the summons came, good deeds only flowed from her life.

High, low, rich, poor, learned and illiterate, white and black, vied with each other in paying her homage. On all occasions her ministrations for those in trouble were constant and with a lavish hand. Wherever there was sore need the world over, there her heart went.

She looked upon money as a means only to do good. Struggling students and poor ministers ever found in her a friend in need. She fed the hungry and clothed the naked. Her wants were simple and garb plain. She judged no man, but saw good in everybody. In all of her illustrious husband's philanthropies and undertakings she held up his hands.

The good seed she sowed in her prolonged tenure here has repeated itself in her noble children, and grandchildren, and others, a thousand times, and will ever multiply, till the heavens shall be rolled up as a scroll, and time shall be no more.

The following account of her death and funeral appeared in a Berea paper:

"April 17, 1895, Berea, Ohio

"LAST OF EARTH

"Mother Baldwin, Ninety-three Years Old, Gone to Her Reward

"Full of years and of good works, like a shock of corn fully ripe for the harvest, Mother Baldwin's life has closed. A friend to everybody, without an enemy in the world, her life has been an inspiration to all with whom she came in contact.

"She came to Berea with her husband, Hon. John Baldwin, in 1828. At that time this village was composed only of a few scattered houses. For sixty-six years she has lived here, loved and revered by all who knew her. Side by side with her now sainted husband she planned and worked for the betterment of humanity and for the educational and religious interests of the community.

"The church has lost a true mother in Israel. Whatever of honor and benevolence is due to the memory of John Baldwin by mankind should be shared by Mother Baldwin, for she cooperated with him in every good word and work.

"Her last sickness was brief and painful. Her family had become widely scattered: the only son, John Baldwin, Jr., and one daughter, Mrs. Rosanna Walker, are located at Baldwin, Louisiana; another daughter is living in Florida. But with the first intimation of her malady, her son came on from his distant home in Louisiana, and constantly remained

near her until the last, ministering to her every want and slightest wish. She had the most tender care and every effort was made to prolong her life.

"The funeral services were largely attended at the Stone Church on Thursday afternoon, at two o'clock, the pastor, Rev. G. W. Huddleston, officiating. The hymn, 'My God, the spring of all my joys,' which was being sung when the deceased was being converted, was rendered by Mrs. C. W. Stearns, Miss Carroll, Mr. Sprague, and Mr. Sanburn, Miss Parkhurst presiding at the organ.

"Prayer was offered by President M. F. Warner, after which the pastor read the Ninetieth Psalm and part of First Corinthians. This was followed by 'Rock of Ages,' by the quartet."

## CHAPTER XLII

### Milton Baldwin, Son of John Baldwin, Jr.

Estimates of His Character, Death, and Funeral

MILTON BALDWIN was named after his Uncle Milton, who died in Kansas, and whose useful life has been described in a previous chapter. He was the youngest child of Mr. and Mrs. John Baldwin, Jr. His untimely decease, when less than twenty-three, was a great blow to his parents, and general sorrow to the community. He never drank, smoked, or chewed, and would have graduated from Baldwin University in 1896, had he not lost his health.

The following account of the funeral, and just tribute to his life and character, appeared in the Berea paper:

#### "TO THE GRAVE

#### "Funeral of Milton T. Baldwin

"The funeral services of the late Milton Baldwin were held at the family residence on the South Side, Sunday, at 2 P. M. Following the reading of the Scripture by President M. F. Warner, and the address by the pastor, Rev. G. W. Huddleston. Short addresses were made by Dr. W. C. Pierce and Prof. A. M. Mattison.

"The music was furnished by a quartet consisting of Misses Emma and Lou Freyhofer, Messrs. Goette and Doering. The remains were taken to Woodvale and buried beside his sister of sacred memory. The flowers were many and beautiful.



JOHN BALDWIN, JR.

Born in 1838, died in 1920; aged 81





"The Epworth League and Phreno Cosmian Society, of which he was a member, attended in a body.

"Pallbearers were Messrs. Ashcraft, Carpenter, Anderson, Wisner, and Hilbury, members of the Phreno Cosmian Society.

"The weather was perfect, the music fine, the addresses sympathetic, and the attendance the largest we have ever known at a residence funeral in Berea. Tears were in many eyes, and the hushed, solemn spirit of the great throng manifested the esteem and affection in which the deceased was held, and evinced the profound sympathy of the community with one of our first and most honored families, whose personal character and large gifts to education both here and elsewhere rank them among the blessed and beloved benefactors of mankind.

"Among the relatives who attended the funeral were: Mr. Bert Walker, nephew of Mr. Baldwin, of New York City; Mrs. Aurilla Wilbur, of Michigan; and Mrs. Belle Johnson, Geauga County, Ohio, sisters of Mrs. Baldwin; John W. Gould and Miss Cunnibal, of Kent, Ohio; A. P. Gould, of Canton, Ohio; D. S. Johnson and wife, B. L. Green and wife, and Horace Benton, of Cleveland; Frank Renwee and wife, of Geauga County, Ohio; De Forest Roe and Mayo Roe, of Elyria."

#### A NOBLE LIFE

Address by Rev. G. W. Huddleston, pastor of the Methodist Episcopal Church, Berea, Ohio, at the funeral of Milton T. Baldwin, 2 P. M., Sunday, August 30, 1896:

"Milton T. Baldwin, son of Mr. John Baldwin,

Jr., and Mrs. Lura Gould Baldwin, was born in Berea, Ohio, December 4, 1873.

"He was the youngest of three children—John Paul Baldwin, who survives worthily to bear an honored family name; and Miss Philura Gould Baldwin, who, through earnest Christian faith expressed in Whittier's lines she loved so well:

" 'I know not where His islands lift  
 Their fronded palms in air;  
 I only know I cannot drift  
 Beyond His love and care,'

" 'put on immortality' March 3, 1892.

"Berea has practically always been Milton's home. Here he grew up in the Sabbath school and the village public schools, where he attended within a year of graduation, when he entered Baldwin University, which had been founded by the beneficence of his liberal, philanthropic grandparents, Mr. John Baldwin and Mrs. Mary D. Baldwin.

"In college he was a member of the Phreno Cosmian Literary Society. While Milton, by proficiency in the various branches of study, gave full evidence of a well-rounded and able mind, he early manifested a special adaptation for the study of mathematics, in which difficult department he particularly excelled. If his health had favored his remaining in college, he could have graduated with the class of last June, 1896.

"The record of the Berea Methodist Episcopal Church contains the following glorious and comforting entries: 'Milton Baldwin was baptized and received on probation, March 30, 1890. He was received into full connection, September 14, 1890.'

"Milton was a Christian. His conversion and Spirit-aided life are the key to his after-history. This is the explanation of real goodness, as gravitation is the explanation of the order of the universe. The planets might think they go thus regularly themselves, but we know there is a greater force, not themselves, that makes them, in their forms and motions, what they are.

"So the loving, gracious, omnipresent Holy Spirit, moving in the realm of freedom and not of force, whenever submitted to, moulds human character and guides human life, cooperates constantly wherever there is the spirit of obedience, and is as really present in things that are least as in things that are greatest.

"As truly as in any young man I have ever known, he impressed me as living an ideal life. His record is stainless, his character irreproachable. He was a true knight of the cross.

"He was bright, intelligent, talented, active, enjoying outdoor sports, and living a normal, happy, busy, young man's life. He was for three years a member of Company D, Berea Light Guards, being appointed a sergeant in the latter part of his term.

"To be idle was foreign to him. To be industrious was natural and characteristic. He was glad to labor with hand and brain, not by reason of exterior compulsion from the pressure of necessity, but by an inward impulse to be, like God, a worker and creator, and thus to have a right and a reason to live, and by the beneficent fruits of achieved results to be a blessing to the world.

"He was a model for young men. His speech, his tastes, and his conduct were pure, refined, and

Christian. He neither smoked nor drank, nor was profane nor associated with low or doubtful company, nor evidenced evil affinities with things either vicious or doubtful.

"The windows of his soul, like the window of the ark that God planned, looked upward into the heavens and not downward toward the mud and ooze of the depths beneath him, far above which he also moved in triumph. His religion had regard to practical utility. He employed his intellect along spiritual lines and was not only a member but a worker in the church. He was an honored officer in the Epworth League, and also in the Sabbath school.

"Last summer Milton became a member of a surveying party on a branch of the Southern Pacific Railroad.

"Tent life and work in the open air in the south of California seemed rapidly to build him up into rugged health. He made many friends and attached his associates to him, not by following their ways, but by living out his moral convictions and home principles. He wrote to his mother not to fear his being led into evil, as he would influence them instead of their influencing him. And this proved to be literally true.

"Here he also gained knowledge and experience and skill in the practical work of civil engineering, and so won the confidence of the officials of the company, that on August 1st he was to be given a position with the division engineer of the Southern Pacific, and be located at Sacramento, California.

"But 'in the midst of life we are in death.'

"On July 4th he contracted a cold. Failing to re-

cover, he went some two weeks later to San Francisco, where he was at once taken to the elegant and spacious home of Mr. J. C. Stubbs, vice-president of the Southern Pacific Railroad. Here he suffered several severe hemorrhages of the lungs, which left him in a very weakened state. His condition was immediately telegraphed to the family in Berea, and his father started on the next train, his mother following a few days later. President and Mrs. Stubbs and family, of the State University, Reno, Nevada, who at that time were passing through San Francisco for a few weeks' vacation, remained with the sufferer, extending him every care and attention that friendship and affection could minister. All that medical skill could do was constantly bestowed.

"Milton's patience and courtesy and thoughtfulness of others were remarkable. He realized his condition and assured his parents that he could not recover, but confidently added, knowing whom he had believed, 'I am not afraid to die.'

"On Sabbath, August 23, 1896, at 11.20 A. M., surrounded by his dear parents and loved friends, at the age of 22 years, 8 months, and 19 days, he put off mortality and entered into life. A lovely sister and sainted grandparents and other kindred share his fellowship on high.

"He was an example of morality, an intelligent student and observer, a loyal friend, a true and constant lover, a dutiful and affectionate son, a conscientious citizen, a true Christian, an heir of God, and a joint heir with Jesus Christ."

## CHAPTER XLIII

### John Baldwin, Jr.

His Life Reviewed. His Large Bequest. Funeral and Eulogies

IT SHOULD be remembered that while John Baldwin, Sr., and Mary Baldwin, his wife, as stated in a previous chapter, had a family of seven children, all of whom were born in the "Old Red House," only three lived past twenty-five. The remaining four all reached manhood and womanhood, but only one of the four married. That was Milton, whose lamented and untimely death in Baldwin, Kansas, occurred soon after he was elected as the first president of "Baker University," as stated. His widow passed away some years ago. He left one child, a daughter, Mrs. Mildred Baldwin Brooke, who has daughters, but no sons.

John Baldwin, Jr., was born on the twenty-seventh day of July, 1838. He graduated from Baldwin University in the year 1859 and was a soldier in the Civil War. He married Miss Lura Gould, who was graduated from the institution in 1861.

Following the marriage they resided in Berea till the purchase of the plantation in Louisiana in 1867, when he was twenty-nine, during which time he was engaged with his father in operating his plants mentioned, including the grind- and building-stone industries. He, like his sire, was possessed of great energy, determination, and business acumen, and



LURY GOULD BALDWIN,  
WIFE OF JOHN BALDWIN, JR.  
Born in 1840, died in 1923; aged 83





was also like his illustrious father, of an inventive turn of mind, able to meet emergencies as they arose.

Within a few years after, John Baldwin, Sr., discovered that grindstones could be turned as well as wood, it was found that the dust made in the operation was very injurious to the turner's lungs. Thereupon, John Baldwin, Jr., set about it to find a preventive, and did, by inventing the so-called "blower," by which a highly geared fan draws from the whirling stone all the dust and carries it away to a point high in the air. This principle is now in use in all mills where dust is produced, in grinding material of any character.

He also worked out other devices in connection with the sugar manufacturing industry, after going South, that greatly facilitated the business. He built up the Baldwin Sugar Manufacturing Company to the point where the two sets of rollers would press two hundred and fifty tons every twenty-four hours.

Mr. Baldwin was a leader of men, successful in his business enterprises. He stood for the highest ideals in Christianity and sobriety, and was for many years, until his death, an exceedingly efficient member of the board of trustees of the institution, and was by far its largest benefactor, other than his father, in contributions, in all of which his noble wife was heartily with him.

Mr. Baldwin organized and was president of a successful bank in the Louisiana town of Baldwin. In his time he gave employment to thousands, North and South. In a panic, all sugar mills failed in his community but the Baldwin Company.

He was truly a great and good man who never could or would permit an injustice toward white or black. Surely the world is far better for his life upon the earth.

Mr. and Mrs. Baldwin had three children, Paul, Milton, and Philura. All had college educations and stood for everything calculated to elevate mankind.

As hereinbefore narrated, in the chapter on the life of his only daughter Philura, he, with Mrs. Baldwin, built and gave to the college the library to her memory, and that of the son Milton. At his decease he gave to the college the munificent sum of \$66,000 in addition to former donation of \$40,000, as an endowment, the income to go toward the support and maintenance of the library. He wronged no man. His great heart, like his parents', went out for humanity. While he was outspoken at all times on questions affecting the common weal, and his conversation was "Yea, yea; nay, nay," his heart was tender and responsive to distress. He was a high-class American citizen of marked ability and personality possessed of tireless energy, ever contending for justice.

The following account of his funeral and tributes paid to his life appeared in the papers:

#### "LAID TO REST

"Funeral of the Late John Baldwin, Jr.

"The body of the late John Baldwin, Jr., arrived in Berea from New Orleans last Friday, and was taken to the Fanny Nast Gamble Auditorium, where it remained from 2 to 4 P. M. During the two hours it was viewed by hundreds of citizens and students

who had known Mr. Baldwin and cherished his friendship in the years gone by.

"It was a large audience that gathered in the Methodist church, Sunday afternoon, at two o'clock, to attend the funeral of Mr. Baldwin. It included a goodly number of former Bereans, also the members of the Grand Army Post, of which the deceased had been a member. The latter read their ritual service for the dead at the close of the services.

"The services were in charge of the pastor, Rev. E. F. Wood, and he was ably assisted by Dr. A. M. Mattison and Dr. A. B. Storms, president of Baldwin-Wallace College. Doctor Mattison's eulogy of Mr. Baldwin's life was one of his ablest efforts, and it covered a close acquaintanceship of many years. Doctor Storms spoke of Mr. Baldwin as trustee of the college and one of its great benefactors. He also read resolutions from the college faculty.

"Mrs. G. F. Collier sang three selections, assisted by Miss Mattison as accompanist. There was a profusion of flowers, the casket being hidden by their abundance.

"The following from out of town were at the funeral of John Baldwin, Jr., February 22, 1920:

"Judge A. R. Webber, Mr. R. B. Roe, Mr. Henry Theman, of Elyria; Mr. Charles Harrison, Miss Florence Harrison, Mr. and Mrs. Wilbur Watson, Mr. John Watson, Mr. Charles Watson, Mr. and Mrs. S. D. Johnson, Mr. and Mrs. David Johnson, Capt. D. C. Stearns, Miss Katherine Stearns, Mrs. Kate Otter, Mrs. Nellie D. Merrell, Miss Elizabeth Merrell, Miss Alice Kennedy, of Cleveland; Mr. and Mrs. Lester Du Brie, Elmore, Ohio; Mr. Fred Harmon,

Lorain; Mrs. O'Brien, Miss Nellie Norton, Miss Gertrude Norton, West Park; Mr. and Mrs. Harry C. Hower, Lodi; Mrs. Robt. A. Gill, Port Clinton.

"We wish to thank those who so generously helped us in the recent sickness and death of our loved one.

"Mrs. John Baldwin, Jr.

"Mr. and Mrs. John Paul Baldwin."

John Baldwin, Jr., was born in the "Old Red House," in Berea, July 27, 1838, and died in New Orleans, February 17, 1920, aged 81 years, 6 months, and 21 days. He was the fourth of seven children born to John Baldwin and Mary Dunn Chappel, of whom but one, Mrs. Rosanna Baldwin Walker, of Wellesley, Massachusetts, is living. His whole life was spent in this town up to the time his father bought two plantations in St. Mary Parish, Louisiana, containing nearly five thousand acres. He attended the public school of sufficient age to become a student in Baldwin Institute, being one of the youngest of that school. He continued his studies in Baldwin University when it took over the work of the institute, and graduated in its first class, 1859. Of this class all are now dead. He was married, March 26, 1863, to Lury A. Gould, of Berea. To this union was born John Paul, Philura G., and Milton T., of whom but John Paul is living. It was the death of Philura that prompted the building and endowing of the beautiful Philura Gould Baldwin Library, whose annual white-rose exercises is one of the beautiful events of the commencement season.

The purchasing by his father of the plantation in Louisiana necessitated the supervision of some one

more vigorous than "Grandpa" Baldwin, he being too old to meet the strenuous conditions of the reconstruction period in the former slave States, and John Baldwin, Jr., shouldered the responsibility of making the enterprise a success. This was no light matter. For Yankees to go among these former slave owners, most of whom had lost everything, slaves, homes, and all, was little better than an insult to many of them. These were stirring times in all that region, but John Baldwin, Jr., had that rare combination of high business ability, a presence that commanded respect, candor, and dependability, courage (this last was very necessary); great mechanical ability, and the ability to keep out of the political squabbles of that region. He made a success of what had looked like a possible failure.

It is safe to say that the Baldwin plantation is the only one in that locality that did not go through bankruptcy, some of them more than once. Through it all he was steadily adding to his possessions, and at times giving largely to many things besides the large sums he had given to this college, as is well known to all.

All these latter years he has been a great sufferer, having been in hospitals, and under the surgeon's knife a number of times, but with it all he remained calm and serene.

All last winter he had suffered greatly from a condition that at last compelled him to go to a hospital in New Orleans, and there to undergo a severe operation that in his enfeebled condition caused his death in a little less than a week.

He was a member of Berea Lodge, No. 382,

F. & A. M., for nearly fifty years, also of Berea Post, Grand Army of the Republic.

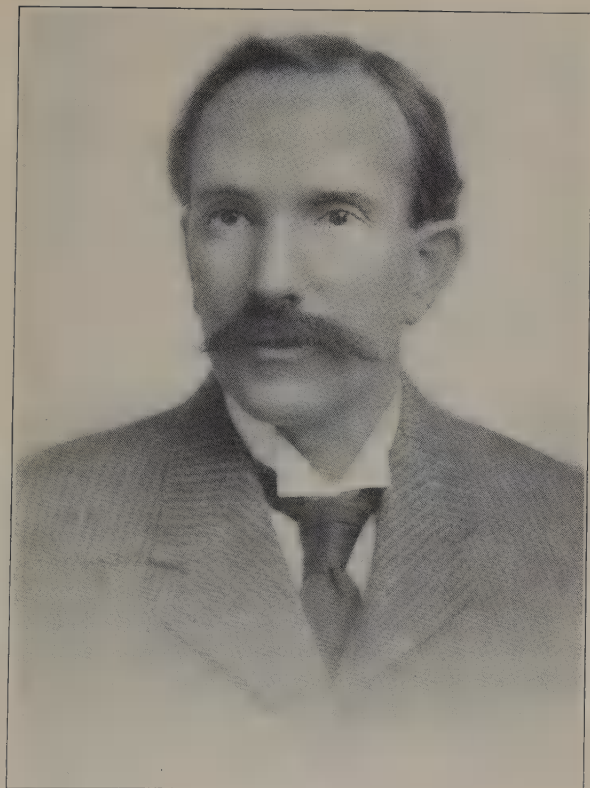
He served one term as mayor of this village many years ago. He was prominent in business affairs in this town years ago, also in Baldwin, Louisiana, where he organized and was for a number of years president of the Bank of Baldwin.

He was a great reader of the best literature and took a deep interest in all the affairs of life.

He was an inventor of mechanical devices that were a financial success.

His circle of friends was large and he will be greatly missed both by his immediate family and friends, also by this college who will lose one of its chief friends, and among its greatest benefactors.

His last gift to Baldwin-Wallace College was an endowment bequest of \$60,000, the income of which goes to maintain the Philura Gould Baldwin Library.



JOHN PAUL BALDWIN,  
SON OF MR. AND MRS. JOHN BALDWIN, JR.  
Born in 1864, died in 1924; aged 60 years





## CHAPTER XLIV

### Mrs. John Baldwin, Jr.

Life Sketch, Death, and Eulogies on Her Life and Character

MRS. LURY GOULD BALDWIN survived her husband a few months more than three years. She reached the age of eighty-three, and passed away at her Louisiana home, July 17, 1923. A truer Christian wife, mother, and friend of humanity was not to be found. None knew her but to love her. Always a perfect lady and an indefatigable worker and leader in any worthy cause. She was versatile with her pen. Her reminiscent articles relative to her knowledge and recollections of Berea people, and college life in Berea, were read with great interest. Her papers, prepared and read on "Founder's Day," and other occasions, are invaluable.

The author of this work is greatly indebted to her in getting out this book.

The following appeared concerning her life, death, and funeral in the college paper:

#### "MRS JOHN BALDWIN, JR.

"Lury Ann Gould, widow of the late John Baldwin, Jr., and daughter of Simon Gould and Philura Baker Gould, was born July 8, 1840, in Twinsburg, Summit County, Ohio, and passed away peacefully, Tuesday morning, July 17, 1923, at her home in Baldwin, Louisiana, aged 83 years and 9 days.

"She was married to John Baldwin, Jr., March

26, 1863, by Dr. John Wheeler, who was at that time president of Baldwin University. Her husband, John Baldwin, Jr., died February 17, 1920, since which time she lived with her son, John Paul Baldwin.

"In 1856, she attended, for the school year, the old 'West High School,' of Cleveland, Ohio, and came to Berea to attend Baldwin University in 1857. The following year her family moved to Berea, coming early in the year 1858, and with them she made her home until her marriage to Mr. Baldwin.

"She graduated with the class of 1861, the other members of the class being Eugenia M. Disbro and Orra J. Hulet. The smallness of this class was caused by the Civil War, which took nearly all the young men away.

"After her marriage to Mr. Baldwin, her home life was divided between Berea and Baldwin, Louisiana, where the Baldwins had large financial interests requiring their presence in the South more than half of each year; the time spent in Berea was more like a vacation than a residence.

"The children born to Mr. and Mrs. Baldwin were: John Paul, of Baldwin, Louisiana; Philura Gould, who died March 3, 1892; and Milton T., who died August 23, 1896.

"The married life of Mrs. Baldwin continued for the somewhat unusual length of nearly fifty-seven years, and was filled with the usual joys and sorrows that attend us here. The first great sorrow was the death of the daughter, Philura, whose life is so beautifully commemorated each commencement by the 'White Rose' exercises at the library erected to her



MRS. JOHN PAUL BALDWIN  
The only one living bearing the illustrious  
family name



memory on the North Campus. The death of their youngest child, Milton T., August 23, 1896, was also a cruel blow. The death of these two children had a pronounced effect on Mr. and Mrs. Baldwin, and cast a shadow on all their remaining years.

"Mrs. Baldwin was a member of the Berea Methodist Episcopal Church for more than sixty years, but because of her residence in the South so much of the time she has been but little identified with its affairs.

"She was also a member of the 'Daughters of the American Revolution,' an ancestor of hers having taken active part in that struggle.

"The first Alumni Record of Baldwin University, issued in 1890, was under her direction as editor, and in the work of its preparation she took a prominent part.

"She was a charter member of the Alethean Society (as it was then called), of Baldwin University, which now is merged with the Clionian Society under the new name, Alpha Kappa Sigma.

"In many ways her activities, associations, and memories went back almost to the beginning of educational affairs in this town; especially the people who laid the foundation and made the history of this college.

"She was a woman of rare culture and refinement, and her home life ideal. She leaves to mourn her passing, one son, John Paul Baldwin, in whose loving care she passed away; one sister, Mrs. Aurilla Wilbur, of Clio, Michigan, who is over ninety-one years old; and one brother, D. T. Gould, of Berea.

"The funeral of Mrs. Baldwin in the Methodist

Church, at 3 P. M., last Saturday, was largely attended. Rev. S. E. Sears, pastor, was the officiating clergyman, and in that capacity he was ably assisted by Dr. A. M. Mattison, Dr. J. W. Malcolm, and Dr. D. C. Grover. The latter represented the college in the absence of President Storms. The music was furnished by Mrs. Collier, who sang three hymns, with Mrs. Platt, pianist. There was a profusion of floral offerings. Burial took place at Woodvale."

#### "RESOLUTION

"Lury Ann Gould Baldwin was one of the earliest friends of Baldwin-Wallace College, having received her degree in 1861. The passing years have always found her a continuing friend, a loyal supporter, one who, with her husband, did what her hand found to do, and did it well and gladly. Her interest in, and work for, the college was not always ostentatious, but she was always initiating and supporting the movements and the activities which have made the college what it is to-day. Many enduring memories will remain through the decades to evidence to the young men and women of succeeding academic generations the thoughtfulness, the work, and indeed the guiding inspirations which made her life a benediction to those who came into the circle where she moved and wrought. The Literary Society, of which she was a charter member, the alumni interests which she cherished and directed, the library which she and her husband built and supported and loved as memorial to their daughter, these and other continuing monuments will speak to us and others to come of the beautiful life of Mrs. Baldwin.

"The faculty of Baldwin-Wallace College, while recognizing the beneficent Providence of God in all his ways, mourns the death of Mrs. Baldwin, than whom the college has not had, and will not have, a stauncher friend.

"She and her husband have erected for themselves a monument more enduring than marble or granite, more useful than obelisks and mausoleums. Their faith and devotion will remain in our memories, and their 'works do follow them.'

"We will prayerfully commend those who were near and dear to Mrs. Baldwin through all these years by ties of blood to the comfort and consolations of her God and Saviour Jesus Christ.

"Memorandum adopted by the faculty of Baldwin-Wallace College on July 19, 1923.

"Vice-President D. C. Grover, *Presiding*.

"Dr. C. W. Hertzler, *Secretary*."

## CHAPTER XLV

### Death of John Paul Baldwin

His Funeral, and Eulogies on His Life and Character

IN THE death of John Paul Baldwin, the only male member of the descendants of John Baldwin, Sr., the founder of colleges, passed from the earth. It seems almost a tragedy that in Paul's decease the very name of the illustrious family has ceased to live in the flesh. Paul was a rare soul. In him seemed to dwell the admirable traits and unselfish spirit of all his paternal ancestors. The following, from the pen of his wife, Constance Knowlton Baldwin, appeared in the "Baldwin-Wallace Alumnus":

"Mr. John Paul Baldwin was the oldest child of John Baldwin, Jr., and Lury Gould Baldwin. He was born in the 'Stone House,' at Berea, Ohio, on April 24, 1864. He was a beautiful sober child. His grandfather, John Baldwin, Sr., had bought the Fusilier and Darby plantations in Louisiana, and later these constituted the town of Baldwin. John Paul was taken here when four years of age. He was the favorite grandchild of John Baldwin, Sr., which love was fully requited. As a small child 'Mr. Paul' worked and walked and fished with his grandfather, and they would discuss plans of business like men. Mr. Paul began to help with the sugar mills, plantations, and saw mill when a very young child. Having copied John Baldwin, Sr.'s, letters for Mr. Paul last summer, I learned to know the exquisite and tender thought of this man who, as a child, I saw once



or twice on the Berea streets. His mantle fell over the shoulders of his favorite grandchild, and he, who is said here to have been so like his grandfather, richly rewarded this gift. Mr. Paul's schooling was often here in the plantation home, and often by the grandfather. Later he was in Baldwin University, but not continuously. He also attended Rose Polytechnic, at Terre Haute, Indiana.

"When a young man he was at the Louisiana Sugar Experiment Station in Kenner, Louisiana, and later at this station in Audubon Park, New Orleans. From a very young child Mr. Paul worked in the sugar houses for his grandfather and father, later having complete supervision of the sugar factory. He knew every inch of the machinery, knew the most perfect way of making the juice into sugar, and his mill, 'Total Wreck,' had the reputation of being the most economically run mill in this section, running on exhaust steam. For a time Mr. Paul supervised the sugar factory work at Des Lignes, Louisiana, and also one season in a Texas mill, but with these two exceptions he has had charge of our mill at Baldwin, Louisiana, during his father's and grandfather's lives, until this mill was sold about 1911. Since that time Mr. Paul's full effort has been devoted to the land.

"He had marvelous talent in drawing and his maps of this section are accepted as authority by the parish officials. His inventive genius is best known in the 'Baldwin Juice Weigher,' entirely his own work and used largely for weighing sugar juices—especially in the Hawaiian Islands.

"He was loved alike by Catholic, French, English,

Protestant, and by white and colored people. The colored people have always come to him for advice in all their business affairs. In every way he was a Christian gentleman, especially kind to the old and to children. He never saw a tired or old pedestrian that he did not stop to take him into his car. Kind and gentle, fine, pure, he was one of God's noblemen.

"He always loved the Berea home and had hoped to be able to spend more of the year there. The college that has been so closely associated with his family received in the last John Baldwin, Jr., Trust Fund, sixty thousand dollars of Mr. Paul's own life work. He knew how to do everything that came into the art of sugar-making, carpentry, masonry, mechanics, and cultivating. Sugar is called the only crop that is raised and completely made on the place of growing, and as Mr. Paul knew all its processes, he also did these things par excellence.

"His care for his people has been most constant and beautiful. He has had too heavy burden of work and worry in the last ten years and his heart could not endure the burden. He died July 1, 1924, almost instantly, at Baldwin, Louisiana. After a beautiful service by the Episcopal rector of the Franklin Church, and a quartet composed of friends in the Baldwin home, 'Tillandsia,' during which he was surrounded by friends from the adjoining plantations and towns, the Masonic ushers from the Franklin Lodge, accompanied the casket to the train. In Berea, his lodge, F. & A. M., met the casket at the train and conducted it first to Mr. Haag's Undertaking Parlors, and later to the Knowlton Home, which he so dearly loved.

"Saturday, July 5, at 2.30 P. M., services were held in the Congregational Church, the address given by Dr. Dan Bradley, of Cleveland. Dr. Delo C. Grover, represented the college. The full Masonic service was used. Mrs. Rose Collier sang two much-loved hymns: 'The Home of the Soul' and 'Jesus, Lover of My Soul.' The latter, Mr. Paul joined in singing at his mother's funeral service, in Baldwin, July 17, 1923, because he said he 'had always sung this with his mother in the home.' He sleeps in beautiful Chestnut Grove Cemetery, Olmstead Falls, Ohio, where he purchased lots several years ago beside those of his wife's family, the Drydens and Knowltons. No life could have been more Christian, more pure, more noble, more self-sacrificing."

His uncle, Dr. D. T. Gould, of Berea, his mother's brother, who loved him as though he was his son, prepared an article to be read at his funeral, from which I quote, giving his high estimate of his character, as follows:

"His was a life of intense activity, centering in machinery and applied mechanics. His knowledge of and skill in everything that pertained to these things was intuitional and almost uncanny. In the Baldwin Sugar Factory he had a great field to apply it, which he did in a truly marvelous manner.

"His life was spent largely in Baldwin, Louisiana, in the midst of the activities of a large plantation, which his father conducted with great success, having been almost brought up on its soil. He knew every post, and much of it he helped to survey and establish boundaries when recourse was to be had only by consulting old Spanish and French grants.

"He saw the close of the old usages, which came down from slave times; many of the Negroes living on the plantation had been slaves on it, or neighboring ones. He knew them, their children, and grandchildren, and to them all he was just as kind as he was to us in Berea, who had learned to love him for his thoughtfulness in anticipating our needs, and the helpfulness with which he carried out his good deeds. Certainly it will be a long time before we meet his like again. In this world we have a great lack of such men, who like him are actuated by a desire to do kind deeds, without a suggestion or design on their part.

"We shall miss him. Oh! how much we shall miss him. He left the world a kinder, less selfish, sweeter and better world for having passed this way, and his memory will retain a fragrance for us, which will linger as long as life lasts."

The faculty of the college paid the following high tribute to his life and memory:

#### "A MEMORIAL

"Presented by the Faculty of Baldwin-Wallace College Upon the Death of John Paul Baldwin

"In the departure of Mr. John Paul Baldwin, Baldwin-Wallace College loses the last of its friends and patrons, along the male line of descent, from this illustrious family. He was vitally interested in and keenly alert to the progress and expansion of the work of higher education as represented in the college. He loved the college for its past achievements, and anticipated for it, and believed it destined for, a larger and even more glorious future. He is the fourth of a group of men intimately and eminently

related to the college to lay down his work and pass into the Great Beyond during the past year. We keenly feel and greatly deplore this new loss.

"John Paul Baldwin was of a quiet, reticent nature. But there was in him a depth of nobility and high aim and purpose, and of manly Christian character which only those could adequately know and appreciate who were most intimately acquainted with him.

"As a boy, born and brought up in Berea, he was the close and intimate companion of his grandfather, John Baldwin, Sr., who was the original founder of Baldwin-Wallace College. He held in precious memory a great fund of happy reminiscences of this fellowship, and was keenly interested in the preservation of the early history and traditions of Berea and Baldwin-Wallace College, in the making of which the Baldwin family has so largely figured.

"He received his education in the Berea public schools and in the college. When Ladies' Hall was moved from the south side and rebuilt as Carnegie Science Hall, Mr. John Paul Baldwin supervised the work, numbering the stones of the old building so that they could be rebuilt in the new, stone by stone, as they had been placed in the former structure. This was a labor of love on Mr. Baldwin's part, and the major part of the summer was freely devoted to it.

"At the time of the death of his father, John Baldwin, Jr., John Paul Baldwin was elected a trustee of the college and served upon the board until his death.

"The filial loyalty of Mr. Baldwin was especially manifested during the last years and months of his mother's life, when she was steadily failing in health.

His tender care and unselfish devotion of more than fifty years continued to the very last, and after her departure was a blessed remembrance to him.

"While Mr. Baldwin spent the major part of every year in Louisiana, yet a host of friends in the North, and especially in Berea, will remember with gratitude his unfailing kindness, and his constancy as a friend.

"As the last descendant of the founder of Baldwin-Wallace College, the memory of John Paul Baldwin will abide with us a cherished heritage.

"Albert B. Storms, *President*,

"By D. C. Grover, *Vice-President*,

"C. W. Hertzler, *Faculty Secretary*."

In writing this book, knowing Paul as I had for years, I am constrained to add my testimony to the foregoing as to his worth. I gladly endorse all that has been so well said concerning him, and with Doctor Gould, I feel I have sustained a personal loss in his untimely death. Like his illustrious grandparents, and noble father and mother, he was no respecter of persons. He was ever as kind and considerate of the downtrodden race, and the poor about him, young and old, as those of wealth and fame. Truly, "He lived by the side of the road and was a friend of man." Who knew his real worth so well as his cultured companion? Her beautiful tribute to his character leaves no doubt in our minds that he was ever what we all believed him to be. If the world were peopled by Paul Baldwins there would be no wars or rumors of wars, but on the contrary, only "Peace on Earth and Good Will to Men."

## CHAPTER XLVI

### Rev. William Nast, D.D.

Scholar, Leader, Founder of German Methodism in America; and for  
Twenty-five Years President of Wallace College.  
Estimates of His Character.

THE life and works of this noted character were for so many years a part of Baldwin and Wallace Colleges, preceding the merger, that the biography of John Baldwin, Sr., who laid their foundations, would not be what it should without a chapter devoted to him who was not only a great scholar, but author and leader as well, and for twenty-five years president of Wallace College.

His history is a striking illustration of the transforming power of the gospel. The things he accomplished for good, in his long tenure of life, seem prodigious.

He was the youngest of a family of ten children. He was born in Stuttgart, kingdom of Württemberg, Germany, June 15, 1807, one hundred and eighteen years ago. His father was Counsellor in the Royal Treasury Department; his mother, the daughter of a general in the regular army. They were devoted Lutherans.

He was highly and classically educated in the academic schools and university at Tübingen. Before he had entered the university he had spent four years in the critical study of Greek, Latin, and Hebrew. His professors were all nationalistic. In after life he described them in these words: "They



held up to us the nectar and ambrosia of pagan literature, while they stripped the Hebrew Old Testament Scriptures of all their Messianic truth."

He was but eighteen when he matriculated in the university. His Greek professor in both institutions was a noted Greek scholar, Dr. C. F. Bauer, the first propounder of the mythical theory of the Gospels. To use a modern term, this professor was a destructive critic who denied the miracles and divinity of Christ. Among his students was a precocious young man named David F. Strauss, who later became the leader and outstanding exponent of Bauer's pernicious doctrines. Strauss and Nast, as students, became close friends. Such was the influence of these two leading characters on Nast that he was led, for the time being, largely to their way of thinking. He had entered the institution with implicit belief in the Scriptures, fully resolved to follow the ministry, but finding his faith practically destroyed, he determined upon a career in art, science, and "belles-lettres."

Hearing much of America, he sailed for this country. He arrived September 28, 1828, when twenty-one years of age.

He was shortly employed as a private tutor for the sons of a widowed Methodist lady at whose house circuit riders of the Baltimore Conference regularly preached. Their messages revived his waning faith. He next secured the position of librarian and teacher of German in "West Point Military Academy." From this time he was a frequent attendant of the Methodist meetings held here and there in little chapels. The fervent exhortations appealed to him. On one



occasion he was in the audience when Wilbur Fiske preached. The sermon so overpowered him that he resigned his position as teacher at West Point, and for a time abandoned himself to weeping over his condition.

He visited other religious services, but found no relief till he returned to listening again to the Methodist itinerant ministers, when he was greatly relieved.

While at West Point, Bishop McIlvaine of the Episcopal Church was the chaplain. The bishop greatly admired the young man and gave him a call to teach Hebrew at Kenyon College, Ohio, but there he found no abiding relief for his disturbed mind.

There came into Knox County a presiding elder by the name of Adam Poe, who preached a powerful sermon at Danville, that county. Young Nast was present. A large number went forward, Nast among the number.

I will now give the words of Professor Nast, uttered many years thereafter, describing his experience on that occasion:

"I also went forward, as I had done so often before, but as usual without receiving the witness of my adoption, which I had been seeking so long. In the act of leaving the house, however, and casting a lingering look at the happy converts around the altar, and hearing their shouts of praise, suddenly the words were whispered to my soul, 'Is there not bread enough to see fullness in Jesus?' At that moment my eyes were opened to see fullness in Jesus. I lost sight of myself, of everything else except the merits of Christ. Falling on my knees I found nothing but Jesus, and the love of God was shed abroad

in my heart as never before. I was filled with joy unutterable and full of glory. I was on the Rock. This salvation came to me in the evening of the seventeenth day of January, 1835. On the thirty-first of that month I was licensed to preach, and in the fall admitted to the Ohio Conference and sent as a German missionary to Cincinnati."

The following account of his life work from this date appeared in the "Western Christian Advocate" of May 24, 1899, as follows:

#### "THE FOUNDING OF GERMAN METHODISM

"At the end of his first year he had but three converts. The outcome grievously disappointed and discouraged him. He feared that he had mistaken his calling and wanted to give up. But wise friends persuaded him to look up and press forward. The next Conference gave him a roving commission as missionary at large in Ohio. He preached in Columbus, Marion, Bucyrus, Cleveland, and other places where he could reach large German populations. That year he organized a society of twenty-six in Cincinnati and met them in the old church on Vine Street, where the Emery Hotel now stands. He had to call his preachers from the ranks and fit them for the work. He was their gymnasium and university at once. Thus was he able to unify their teaching and fire them with his quenchless zeal. Copying Mr. Wesley's example, he wrote books, and translated and printed books to further the work. In 1839 he started the 'Christian Apologist,' which has since attained a maximum circulation of twenty thousand, and is unequaled by Christian German publications.

In the fifties he began the publication of the 'Sunday School Bell,' and other Sunday-school books and needs. In 1864 he led in college building, a work which now shows the German-Wallace, Ohio (of which for twenty-five years he was president); Central Wesleyan, Missouri; German College, Mt. Pleasant, Iowa; Charles City, Iowa; St. Paul, Minnesota; Blinn Memorial College, Brenham, Texas; and Martin Institute, together enrolling one thousand students and sixty professors. In 1864 he fostered the building of orphan asylums, of which there are two, the first in American Methodism. He was foremost in cooperation to inaugurate the deaconess work, which now embraces five homes in America, nine in Europe; one old people's home; and four hospitals, two in Europe. Of the 410 German Methodist books and 700 tracts published by the Book Concern, the larger part were wholly or partially his work, some original, some translated and adapted to his mission work. For fifty-three years, from 1839 to 1892, he was editor of the 'Christian Apologist,' and educated and trained hundreds of Germans to write for its pages.

"He was a member of every General Conference (except 1876) from 1848 to 1880. In 1884 he declined reelection.

"Thrice he visited Europe, in 1844, 1857, 1877. In 1857 he was a delegate to the Evangelical Alliance in Berlin, where he preached a great sermon, at the close of which a fellow student at Tübingen, William Hoffman, then court preacher, fell upon his neck, embraced him, and said, 'William, God made you a great blessing to this world.'

"German Methodism, in 1835, consisted of William Nast. In 1899, it has thirteen Conferences (three in Europe), 1,062 churches, 821 preachers, 88,000 members, and church property worth \$6,500,000. Behold, what God hath wrought! 'It is wonderful!'"

#### DOCTOR NAST'S CHARACTERISTICS

How shall we describe this great and holy man? By those who knew him no description is needed. To others, this must perforce be merely an appreciation.

A strong intellect, a great heart, "a tender sensibility to sin, a pain to feel it nigh," a high purpose to serve God and his fellow men, an obliteration of himself in the cross of Christ, such was Doctor Nast. A tender, shrinking lad; yet a little Luther in adherence to his convictions. A companion of steel-muscled liberals, and yet never thrown in the struggles for mastery. His the only flag in the gymnasium that bore the blood-red cross, yet was it never lowered, even when he forgot for a season to push it to the crimson line of victory. Early learning that Christ's seers are they of the pure heart, he gained his clearest visions in the class of lowly followers of the lowly Nazarene. Was it because his childhood was associated with the shadows of the Black Forest that his soul agonies always drove him into the wilderness, thence to emerge radiant with light almost insufferable? He was a great scholar, a noble writer, a changeless friend; but, above all, he was God's child; absolutely, consciously, a child of the King.

To such a spirit marriage is a sacrament and a family a church in the house. Reverencing and rev-

erenced, loving and beloved, with wife and children his relations were ideal.

In his association with his fellow men the law of kindness was in his heart and of truth upon his lips.

The greatest character in modern Methodism, his humility and modesty were the unchanging garb of his spirit. Does exact and varied scholarship bestow greater than regal honors, then was he more than a king; yet the purple and the crown he refused to wear. Does the creation of a church entitle one to the homage of its communicants, then eighty thousand hearts wore his image; yet was their homage unconstrained save by the gentle impulsion of love. He never lorded it over God's heritage; but, as in bonds with his brethren, besought them to follow him as he followed his Master.

Since Wesley, no character, save possibly Asbury, has so broad and distinct a place in Methodism. Its completed history cannot be written without devoting a volume to the Father of German Methodism, and to the blessed reactions of its piety and consecration and loyalty upon American Methodists.

In an extended article on his eighty-eighth birthday, the "Western Christian Advocate" referred to his early intimacy with Strauss, the leading apostle of Christian rationalism, the real founder of the Tübingen school of thought, and contrasted the outcome of the two lives. These paragraphs, singularly appropriate, may well conclude this sketch:

"The Tübingen school still exists, though its master lies dead; but to Bauer's grave come no pilgrims who have been brought by the study of his method to fuller knowledge of Him whom to know is eternal

life. In theological libraries everywhere is the 'Life of Jesus,' but poor Strauss, who, as he lay dying, assured his daughter that, though he himself should die, his work would be immortal, would be humiliated to learn, if he were to return to Germany, that his mythical theory has been dead and buried these many years. No man shall stand in the last day before the Christ and say, 'It was David Friedrich Strauss' "Leben Jesu" that opened my heart to "Thee"!'

"But when the personal ministry of William Nast shall have ended, and the history of the church shall have been consummated in the coronation of the Christ, there shall ascend multitudes of his fellows who shall say: 'To him, and to his words, often spoken with "heavy tongue," but always with holy heart; to his writings in columns of "Apologist" or page of book, we owe our first guiding religious impulses. To the influence of his simple-hearted faith, his transparency and integrity of character, we bear the glad testimony of those who, in the sordid and materialistic time, witnessed the development of a manhood whose grace and symmetry have been benedictions upon our lives.' "

## CHAPTER XLVII

### Dr. Carl Riemenschneider

The Noted Greek Scholar. Still Living. Tribute to His Life

HERETOFORE all the persons whose lives have been mentioned as associates of John Baldwin, Sr., in connection with Baldwin University and German-Wallace College, have gone to their reward. It is now fitting and just that tribute shall be paid to one living, full of years, who gave his long life to teaching Greek for the students of both institutions, and for many years was president of Wallace College.

I cannot better give him his place in connection with the two schools and in the world of Greek, than to copy an article from a local paper that appeared on his resignation from the presidency:

#### "TRIBUTE TO EX-PRESIDENT DOCTOR RIEMENSCHNEIDER—1908

"Rev. Dr. Carl Riemenschneider, in resigning as president of German Wallace College, Berea, after forty years of service, set a high ideal of duty for educators.

"Just as he has repeatedly refused offers of more remunerative chairs in large Eastern universities, because he thought he was needed at German Wallace, so now he has insisted upon giving up the presidency, because he feels that he is no longer able to do everything that a college president should do.

"He will continue to hold the chair of philosophy.

"Doctor Riemenschneider was happy as he told of his life as a teacher. He sat in his straight-legged desk chair before the old-fashioned desk in the study room at the boys' dormitory, where he has given advice and pored over big tomes for thirty years. His stocky figure, straight-cut mouth, and determined chin, made him look younger than his sixty-four years.

" 'My resigning is no stand for the Osler theory,' he said, 'Von Moltke and Frederick the Great have shown what we Germans can do after seventy.

" 'The president of a college should not only be the leading spirit of his institution, but should be able to represent it well abroad and shoulder all its responsibilities. I don't feel equal to that any longer, though I'll teach to the end.

" 'Besides, I've had charge of the boys so long I want a little rest.

" 'Not that they've played tricks on me, for they haven't,' he added hastily. 'The door always has stood open so that they were never tempted.'

" 'Were you strict when they played tricks on other people?'

"The keen gray eyes twinkled.

" 'That depended on the trick,' he said, as if he knew of some that even the dean had enjoyed.

" 'I've had so many letters from the boys who have gone out from here,' he said, with a glance of pride at the littered desk, 'that it makes me feel if I had my life to live over again, I'd do just as I have done.

" 'I was tendered the chair of Greek at Cincinnati



University, Harvard, and other institutions, but I always felt it my duty to teach my own country youth in a theological school. So I staid right here.

" 'Anyway, I didn't want much money. I wasn't brought up to a great deal, and all I needed was a living and a little over for old age. And here I could come near the life of the pupils.

" 'Teaching doesn't mean just filling the head, but influencing the life.

" 'There was Huddleston. Huddleston was such a lazy boy. So I called him in here and we decided he'd better make something of himself. Now he's a professor in the University of Maine.'

" 'Perhaps it was only perspiration. The afternoon was torrid and the stuffy little room stifling. Anyway, something glistened and rolled from the old professor's eyes, and the buzzing of a fly was very distinct for a minute or two.

" 'Yes, I know I helped them to be better men,' he said finally, 'and true service can't be paid.' "

Citizens of Berea unveiled a bust of Doctor Riemen-schneider at the meeting of graduates returned to honor their retiring president. Rev. E. S. Havig-horst, president of Mt. Pleasant College (Iowa), has been elected his successor.

Doctor Riemenschneider is a graduate of the University of Basel and the University of Tubingen. He began teaching when twenty-three. He is recognized as one of the foremost Greek scholars in the United States and aided Professor White of Harvard in the compiling of his Greek text books.

## CHAPTER XLVIII

### Letter From Helen H. Warner Fox

A Great Mathematician and Noted Missionary. Once a Teacher  
in Baldwin University

EVERY former student of Baldwin University, or Wallace College, who was privileged to be in the mathematical classes of the above-named lady, will be made glad to read the following letter, written to the author:

“December 8, 1919.

729 Baker Street, Albany, Oregon.

“Judge A. R. Webber:

“Dear Old Friend:

“Your letter of September 12th, received September 17th, afforded me great pleasure, and deserved an immediate reply, but it came at a time when I was especially busy preparing a missionary address for the Columbia River Branch Annual Meeting, to be held in Portland, Oregon, on the subject assigned me, viz.: ‘Then and Now,’ with experiences of my work in Burma and India. My hands have been full of other work in connection with the various missionary societies here in Albany since the branch meetings. I am very sorry for my seeming negligence, but I trust I may be forgiven.

“Your letter is full of interest to me, coming from one of my students of long ago, in all of whom I am deeply interested still. Above all things, it brings joy to my heart to know that some, if not all of them

have been true to the Master and are living lives of usefulness. Evidently you 'have made good' and that makes me glad. A life of service to God and humanity is the ideal life.

"I went to the foreign field in 1881 and returned for the third and last time in 1917, May 30, having been a little over thirty-five years in the service.

"I was the first woman sent to Burma by The Woman's Foreign Missionary Society. This was in the infancy of the Burma Mission of our church, about two years after the opening of the work there. I remained there five and a half years, and then married Rev. D. O. Fox, who went to India in 1872, and was one of the charter members of the South India Conference. When I went to India there were only *two* Conferences, the North India and the South India. *Now* there are *ten*. This will give you just a faint idea of the growth of the work in the thirty-five years, not simply in the number of Conferences, but in the extent of territory, taking in the Straits Settlement in close proximity to the equator, and beyond it to Borneo and Java and other islands in that region, and to the Philippine Islands, altogether embracing the whole of India, Burma, Malaysia, and the islands to the south and east, and in the Philippines.

"My missionary life, although very busy, has been a very happy one. November 8, 1909, my good husband was called to higher service, but I stayed on in India till April 14, 1917, and even then it cost me some sharp heart pangs to leave the land and work I had learned to love, as well as my large family of children and grandchildren (former pupils and their children).

Most of my work in Burma and India has been in the educational line, though I have had evangelistic work as well, and even educational work in the missionary field is necessarily more or less evangelistic. But I must not take the time for these reminiscences. If I am ever privileged to visit Ohio again, I trust I may have the pleasure of meeting you, as you are not far from my brother Lorenzo. I also have another brother, Lucius, living at Kipton, Lorain County. You are sixty-seven. I am seventy-six. At sixty-seven my hands, head, and heart were taxed to the utmost with heavy responsibilities, though I cannot say, as you do, that I had 'excellent health,' yet I was glad to keep right on in the Master's service. But in 1916 my failing health warned me to lay down some of my burdens and return to America, otherwise I should have replied to your interesting letter long before this.

"I fear I am too late to add anything of value to your life of Father and Mother Baldwin, even if I could have done so at any time, as you will probably have your manuscript in the hands of the printer before this reaches you. I am very thankful, however, that you are doing this work, as I believe it will mean much to the present and future students of the college, as well as be highly valued by the former students, many of whom owed their opportunity to secure a college education to the existence of Baldwin University, which was made possible by the whole-hearted and conscientious generosity of those two whole-souled benefactors. Many and many a time have I thanked God for their consecrated lives, on my account, as well as for the sake of others, who,

like myself, were obliged to pay their own way through college in whole or in part.

"You probably have heard the story of Father Baldwin wearing a shoe with a cut slit near the toe, and when questioned about it, he remarked, with a twinkle in his bright eye, 'Oh, it's just for ventilation.' I shall never forget my last visit to them when I called to say 'Good-bye,' before leaving for India. He said to me, 'I don't think we can spare you,' and a little later, when Mother Baldwin came into the room, he told her what he had said to me. At once she replied, 'Well, if the Lord wants her we must let her go.' I must confess that it was something of a satisfaction to know from his remark that my work in the college was appreciated by him, and you may be sure also that the spirit of consecration expressed in her statement was an inspiration to me. I shall be most happy to have a copy of the book when it is published.

"It gives me great pleasure to know that you have been able to serve our country so signally in the temperance cause, and that you stand for righteousness on the great moral questions of the day.

"I am enclosing a small photo of myself taken in 1914, at the age of seventy-one.

"With kindest regards,

"As ever, your old teacher and friend,

"Ellen H. Warner Fox."

She was mathematical assistant to Professor Schuyler for many years before going as a missionary. No nobler lady ever lived.

Surely a coworker with Uncle John and Aunt Mary, she deserves this place in their biography.

## CHAPTER XLIX

### The Two Colleges Merge

The Divine Test of Human Success. "By Their Fruits Ye Shall Know Them." Power of Faith

ON AUGUST 26, 1913, Baldwin University and German Wallace College merged into Baldwin-Wallace College.

The reader of the previous chapters, in the light of the doings of this day and generation, if he was too young to have known the early pioneer, has marveled that the beginnings of the schools mentioned, whose foundations were made possible, should have been laid by a farmer, who began the hard life of the early settlers in Ohio.

Naturally the query arises in the mind, "How could he make it all come to pass?" We do not have to look far for the solution. It was answered centuries ago for all time by the Creator of the universe, and all the hosts of heaven and earth. He did it "by faith."

When he found himself a bankrupt his belief did not forsake him, but on the contrary was intensified as he realized the magnitude of his disaster, and instead of avoiding his creditors, or seeking the bankruptcy court, he went down on his knees in a clump of trees, seeking wisdom of the Author of his being for relief from his misfortune. He had read, in his old Bible many times, that, "without faith it is impossible to please God." Instead of consulting

men for a way out, he was guided by the inspired writer James, who taught men where to go, "If any man lack wisdom let him ask of God."

John Baldwin believed implicitly the Scripture statements that, by faith the earth under his feet and the heavens above his head were created. That Abraham went forth childless into a strange land in his old age to become the father of a great nation, never doubting, and faltered not when he was called upon by his Creator to offer up his only begotten son. That Job never doubted when all of his herds and wealth were swept from him, and his family perished, but, on the contrary, cried out from his ash heap and tortured body, "Though he slay me, yet will I trust him."

The foundations of all great things have had their inception in the faith of some one man. Whether success shall attend the enterprise will depend entirely upon the depth of the individual's faith. Some may challenge this statement, but the facts are against them. History is so replete with examples that to undertake to recount them, in the remotest degree, would be out of the question. Suffice it to point out a few that have made history.

Columbus had faith that the world was round. In that belief he began, while yet a young man, to try and convince the so-called wise he was right in his reasoning. His words fell on dull and skeptical ears wherever he sought an audience, in the courts of the rulers of the earth, but such was his faith, that Abraham-like, nothing daunted or discouraged him, as one potentate after another turned him down. Not till past middle life was he able to convince

anybody of the possible truth of his contention. The supreme test of his faith came after sailing into the unknown for over two months, with no more prospect of finding land than when he left the port of Palos, with every member on board ready to throw him into the depths of the sea. Why did they still listen to his command to "Sail on"? There is but one answer. His undaunted faith, by which he was made the master. No man has ever yet led, who had no faith in his project. Leaders are men of unshaken confidence in their objective.

Across the same unknown and uncharted sea Cyrus W. Field laid an electrified wire, encased in a cable, through which this very hour men are communicating with each other, with two thousand and five hundred miles of ocean rolling between, but it cost him his accumulated fortune, made in the mercantile world; thirty trips across the deep, over tempestuous seas, when travel was anything but a delight—in which struggle the first three cables were failures, and he the butt of ridicule by the public press. He was turned down by his own government when he asked aid of Congress, but nothing shook his faith that aroused him to such enthusiasm. Men of means on both sides of the deep financed the successful fourth.

Not many years ago, highly educated chemists teaching in the laboratories of the colleges and universities of America and Europe, or experimenting in the great chemical plants of the world, had lost faith in ever being able to discover a process by which to flux out or extract from the clays and metals of the earth, where uncounted millions of tons of that



wonderful metal, aluminum, is found, the same in copious quantities, cheaply, although to be able so to do would have brought to its discoverer a fortune.

For every apparently unsurmountable task, when the known wisdom of the world has surrendered, some unknown, obscure individual has arisen to confound the wise and solve the unsolvable. And so it came to pass that a poor boy, Charles Hall, the son of a retired minister in Oberlin, Ohio, had faith enough worked up, as he was just coming into his teens, to set up a laboratory in his father's woodshed, to set at naught the wisdom of the wise. There, by night and by day, with discarded utensils of a laboratory, he studied the question in faith, believing that nature would finally yield up to him her hidden secret. As he followed experiment into experiment, only to be thwarted at every turn as the years multiplied, his day for graduation from the college came, when he had no decent clothes in which to receive his degree and no money with which to get them, when he ventured to ask credit of a village merchant who fitted him out. With his diploma in his pocket, he returned to the old shed, with faith keener than ever, there to remain for more than two years in further experimentation, to see failure follow failure, with apparently no prospect of finding anything that would congeal the floating aluminum held in solution, but the time came, as it ever has in search of truth, when, to one of faith, success comes. In the early hours of the morning he threw into a crucible he had shaped out of fire clay with his own hands, and baked in his mother's old oven because of his poverty, a chemical he had never before used, turned on the electric

current, when, lo! the floating metal suddenly disappeared. With nervous hand he reached for his old iron spoon and brought forth five aluminum pellets of the precious aluminum. In his heart he cried, "Eureka," and well he might, for it had been fourteen years since the faith he had in his ability to succeed took possession of his mind and soul.

Not long ago this Christian man passed from the earth at fifty, leaving a will. He left an estate the result of his faith, of four millions, two of which he bestowed on his alma mater, and to the balance he gave wings of mercy, to carry the same over the earth; to preach the gospel, feed the hungry, and clothe the naked.

Martin Luther's faith turned the world upside down. That of John Wesley led the world back to the simplicity and humility of "the One who spake as no man ever spoke," set it singing and preaching the doctrine of the brotherhood of man, that "to be great is to be the servant of all."

How far would any of these so-called reformers and discoverers have gone, in reaching their goal, had they not possessed that implicit faith?

The one possessed of such faith, in the word of the living God, knows no such word as "doubt." He is the living, pulsating, breathing, moving, acting embodiment of the faith that removes mountains of difficulty.

John Baldwin possessed this marvelous power to such a degree, that he drew men of great erudition in books and scholastic studies toward him, because of the faith they had in his leadership and absolute integrity of purpose. They saw him living the doc-

trines he taught, not one of whom ever questioned his motives or challenged his conduct, but, on the contrary, so firmly did they believe in his plans and principles for which he stood, that they were willing to give their lives in service as teachers in the institutions he founded.

If ever there was a striking exemplification of the adage, "Clothes do not make the man," it was found in John Baldwin, for in his garb and manner of life, every fashion and conventionality among men were set at naught. Whether barefooted or bareheaded, as was his wont to appear, most any hour or place, with the plainest of garb, he was the center of attraction and held the floor if he had anything to say, when the learned listened gladly to his words of wisdom. His deeds were so unselfish and magnanimous, and utterances so fraught with sense and truth, that like John the Baptist, his plain food and raiment were lost in contemplation of his burning message.

Aunt Mary was as humble in her attire on all occasions as her consort, yet what influence she wielded over all with whom she came in contact!

In those early years of the schools, Baldwin University and German Wallace College, there came to the teaching force, when the salaries hardly afforded a living, the world noted scholars and teachers mentioned, Professor Schuyler, Professor White, Professor Nast, and Doctor Riemenschneider, all of whom, save Professor White, gave the best of their long lives to the work.

From a three-story plain brick building, erected by him among the stumps in his sheep pasture, that

housed in the beginning the student body for all purposes, to the present merged colleges, with monumental buildings, a great campus, and endowment valued at two and a quarter millions, manned by scholarly professors, under the efficient management and direction of Doctor Storms, its president; Doctor Marting, its secretary and treasurer; and Doctor Grover, its vice-president, all of whom are men of scholarship and faith and believers in the principles of its founder, is evidence of great and lasting service to humanity and a marvelous success. It will be timely at this point to give some figures relative to the results in the number of graduates of these Berea schools.

There graduated from Baldwin Institute, before it became a univeristy, 60. From Baldwin University, before the merger with German Wallace College, 574. From German Wallace College, before the merger, 327. From the merged schools, Baldwin-Wallace not including 1925, 365. Grand total, 1,326. To this should be added 1,187 law graduates, making a complete total of 2,513.

In conclusion, it should not be overlooked that in the long line of ancestors of John Baldwin they were without an exception, not only churchmen but active in the same. All were men of convictions. On his mother's side were ancestors of like faith. In his household he reared godly children of faith and good works, whose philanthropies followed the example of their sire. Then came the grandchildren, not one that was not a firm believer in Christianity, and stood for high ideals, all of whom, whether children or grandchildren, were college trained. We are daily reminded of the uncertainty of life and the passing

away of things we counted sacred because of early associations.

Not one of the college buildings erected by John Baldwin, Sr., on the first Berea campus remains. The very earth and rock on which they stood have disappeared in man's quest for wealth. Only one of the Baldwins whose faces appear in this book of the illustrious family survives, that of Mrs. John Paul Baldwin. The pulseless forms of John Baldwin, Sr., and Mary his wife, John Baldwin, Jr., and Lury Gould Baldwin, his wife, and their daughter Philura and son Milton, lie side by side in Berea's beautiful cemetery. Paul's body rests in the quiet, charming burial grounds at Olmsted Falls, and the forms of Milton, who died in Kansas, and that of his wife sleep in her soil made sacred by their devotion to humanity.

The seed sown for truth by John Baldwin and his family is not lost or destroyed in these seeming disasters, but there is being reaped each year an hundredfold from their planting for God and humanity the world over, not only in the great good going out from Baldwin-Wallace College, but from the other institutions John Baldwin assisted in planting.









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